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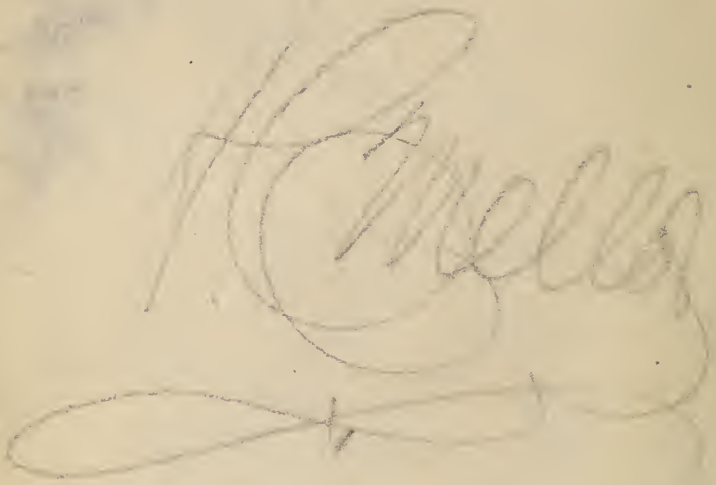
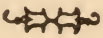


THE SCHOLEMASTER.



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THE SCHOLEMASTER,

BY ROGER ASCHAM.

EDITED WITH NOTES

BY JOHN E. B. MAYOR, M.A.

FELLOW OF ST. JOHN'S COLLEGE,

CAMBRIDGE.

LONDON:

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1863.

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THE Schoolmaſter of Roger Aſcham has a twofold claim upon the attention of ſcholars, beſide the intereſt which belongs to it as an early example of claſſical Engliſh proſe.

It ſets forth in a clear and lively manner the only ſound method of acquiring a dead language; a method which is ſo far from being univerſally adopted amongſt us, that Aſcham's denunciation of the authors of 'Latines,'—thoſe treacherous middlemen who puſh forward to 'introduce' the ſchoolboy to the claſſical authors,—is now more needed than ever.

But the main attraction of the book is the picture which it preſents of the ſtate of learning, and incidentally of life and manners, in England at the era of the Re-

formation. The tale of Lady Jane Grey and her Phædo rivals in popularity that of Tenterden ſteeple and Goodwin ſands, or any other houſehold word from Latimer. In Aſcham too, as in Hooker, we are amazed at the rapidity and catholicity of literary commerce in days when the means of communication were ſo limited.

A few words may ſuffice to explain the plan of this reprint. The text is that of the firſt edition, corrected here and there by the edition of 1571. *In conformity with modern uſage* u *and* v, i *and* j, *are diſtinguiſhed, and abbreviations extended. The Latin and Greek quotations have been tacitly reviſed; the few changes made in the Engliſh text are pointed out in the notes. With theſe exceptions, I have ſtriven accurately to reproduce my original. In the commentary, while verifying quotations and clearing up alluſions to the beſt of my power, I have made it my chief aim to furniſh new materials for the hiſtorian of learning and of the univerſities, to whom minuteneſs of detail will not be unwelcome. The gloſſary, which includes the more remarkable words*

both in the text and notes, may, I hope, be of ſervice to lexicographers. Surely it is a diſgrace to Engliſh literature that ſo many ſtandard authors are reprinted every year without thoſe 'indexes of words and things' which have for centuries accompanied the ancient claſſics, and by help of which alone our knowledge of the facts, whether of hiſtory or language, can gradually approach to completeneſs.

For two quotations (from Sidney, p. 223, and from Marſton, p. 225) I am indebted to W. A. Wright, Eſq., of Trinity College.

J. E. B. M.

By Aſcham's Engliſh Works *underſtand the edition of London*, 1815, 8*vo.*; *by Aſchami* Epiſt., *Elſtob's edition*, *Oxf.* 1703, 8*vo.*; *by Eraſmi* Epiſt., *the edition of Lond.* 1642, *fol.*; *by* '*Gräſſe*,' *the* Lehrbuch einer allgemeinen Literärgeſchichte *of Dr. J. G. Theod. Gräſſe, publiſhed at Leipzig* (1837-1859) *in* 4 *vols. or* 8 *parts*, 8*vo.*, *an indiſpenſable aid to the ſtudent of literary hiſtory.*

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THE
SCHOLEMASTER

Or plaine and perfite way of teachyng children, to underſtand, write, and ſpeake, the Latin tong, but ſpecially purpoſed for the private brynging up of youth in Jentlemen and Noble mens houſes, and commodious alſo for all ſuch, as have forgot the Latin tonge, and would, by themſelves, without a Scholemaſter, in ſhort tyme, and with ſmall paines, recover a ſufficient habilitie, to underſtand, write, and ſpeake Latin.

¶ By Roger Aſcham.

¶ *An.* 1570.

AT LONDON.

Printed by John Daye, dwelling over Alderſgate.

¶ *Cum Gratia & Privilegio Regiæ Majeſtatis, per Decennium.*

¶ To the honorable Sir William Cecill Knight, principall Secretarie to the Quenes moſt excellent Majeſtie.

SOndry and reaſonable be the cauſes why learned men have uſed to offer and dedicate ſuch workes as they put abrode, to ſome ſuch perſonage as they thinke fitteſt, either in reſpect of abilitie of defenſe, or ſkill for jugement, or private regard of kindeneſſe and dutie. Every one of thoſe conſiderations, Syr, move me of right to offer this my late huſbands M. Aſchams *worke unto you. For well remembryng how much all good learnyng oweth unto you for defenſe therof, as the Univerſitie of Cambrige, of which my ſaid late huſband was a member, have in choſing you their worthy Chaunceller acknowledged, and how happily you have ſpent your time in ſuch ſtudies and caried the uſe therof to the right ende, to the good ſervice of the Quenes Majeſtie and your contrey to all our benefites, thyrdly how much my ſayd huſband was many wayes bound unto you, and how gladly and comfortably he uſed in hys lyfe to recogniſe and report your goodneſſe toward hym, leavyng with*

me then hys poore widow and a great ſort of orphanes a good comfort in the hope of your good continuance, which I have truly found to me and myne, and therfore do duely and dayly pray for you and yours: I could not finde any man for whoſe name this booke was more agreable for hope of protection, more mete for ſubmiſſion to judgement, nor more due for reſpect of worthyneſſe of your part and thankefulneſſe of my huſbandes and myne. Good I truſt it ſhall do, as I am put in great hope by many very well learned that can well judge therof. Mete therefore I compt it that ſuch good as my huſband was able to do and leave to the common weale, it ſhould be received under your name, and that the world ſhould owe thanke therof to you, to whom my huſband the authour of it was for good receyved of you, moſt dutiefully bounden. And ſo beſechyng you, to take on you the defenſe of this booke, to avaunce the good that may come of it by your allowance and furtherance to publike uſe and benefite, and to accept the thankefull recognition of me and my poore children, truſtyng of the continuance of your good memorie of M. Aſcham *and his, and dayly commendyng the proſperous eſtate of you and yours to God whom you ſerve and whoes you are, I reſt to trouble you.*

Your humble Margaret Aſcham.

A Præface to the Reader.

WHen the great plage was at London, the yeare 1563. the Quenes Majeſtie Queene *Elizabeth* lay at her Caſtle of Windſore: Where, upon the 10. day of December, it fortuned, that in Sir *William Cicells* chamber, hir Highneſſe Principall Secretarie, there dined togither theſe perſonages, M. Secretarie him ſelfe, Syr *William Peter*, Syr *J. Maſon*, D. *Wotton*, Syr *Richard Sackville* Treaſurer of the Exchecker, Syr *Walter Mildmaye* Chauncellor of the Exchecker, M. *Haddon* Maſter of Requeſtes, M. *John Aſtely* Maſter of the Jewell houſe, M. *Bernard Hampton*, M. *Nicaſius*, and *J.* Of which number, the moſt part were of hir Majeſties moſt honourable privie Counſell, and the reaſt ſerving hir in verie good place. I was glad than, and do rejoice yet to remember, that my chance was ſo happie, to be there that day in the companie of ſo manie wiſe and good men togither,

as hardly than could have bene piked out againe out of all England beſide.

M. Secretarie hath this accuſtomed maner, though his head be never ſo full of moſt weightie affaires of the Realme, yet at diner time he doth ſeeme to lay them alwaies aſide: and findeth ever fitte occaſion to taulke pleaſantlie of other matters, but moſt gladlie of ſome matter of learning: wherein he will curteſlie heare the minde of the meaneſt at his Table.

Not long after our ſitting doune, I have ſtrange newes brought me, ſayth M. Secretarie, this morning, that diverſe Scholers of Eaton be runne awaie from the Schole for feare of beating. Whereupon M. Secretarie tooke occaſion to wiſhe, that ſome more diſcretion were in many Scholemaſters in uſing correction, than commonlie there is. Who many times puniſhe rather the weaknes of nature, than the fault of the Scholer. Whereby many Scholers, that might elſe prove well, be driven to hate learning, before they knowe what learning meaneth: and ſo are made willing to forſake their booke, and be glad to be put to any other kinde of living.

M. *Secretarie.*

M. *Peter*, as one ſomewhat ſevere of nature, ſaid plainlie, that the Rodde onelie was the ſworde, that muſt keepe the Schole in obedience, and the Scholer in good order.

M. *Peter.*

M. *Wotton*, a man milde of nature, with ſoft voice and fewe wordes inclined to M. Secretaries judgement, and ſaid, in mine opinion the Scholehouſe ſhould be in deede, as it is called by name, the houſe of playe and pleaſure, and not of feare and bondage: and as I do remember, ſo ſaith *Socrates* in one place of *Plato*. And therefore, if a Rodde carie the feare of a Sworde, it is no marvell, if thoſe that be fearefull of nature choſe rather to forſake the Plaie, than to ſtand alwaies within the feare of a Sworde in a fonde mans handling. M. *Maſon*, after his maner, was verie merie with both parties, pleaſantlie playing both with the ſhrewde touches of many courſte boyes, and with the ſmall diſcretion of many leude Scholemaſters. M. *Haddon* was fullie of M. *Peters* opinion, and ſaid, that the beſt Scholemaſter of our time was the greateſt beater, and named the Perſon. Though, quoth I, it was his good fortune to ſend from his Schole unto the Univerſitie one of the beſt Scholers in deede of all our time, yet wiſe men do thinke, that that came ſo to paſſe rather by the great towardnes of the Scholer, than by the great beating of the Maſter: and whether this be true or no, you your ſelfe are beſt witnes. I ſaid ſomewhat farder in the matter, how and whie yong children were ſoner allured by love, than driven by beating,

M. *Wotton.*

Ludus literarum.

Plato de Rep. 7. [p. 536 D.]

M. *Maſon.*

M. *Haddon.*

The Author of this booke.

to atteyne good learning: wherein I was the bolder to ſay my minde, bicauſe M. Secretarie curteſlie provoked me thereunto: or elſe in ſuch a companie, and namelie in his præſence, my wonte is, to be more willing to uſe mine eares, than to occupie my tonge.

Syr *Walter Mildmaye*, M. *Aſtley*, and the reſt, ſaid verie litle: onelie Syr *Rich. Sackvill* ſaid nothing at all. After dinner I went up to read with the Queenes Majeſtie. We red than togither in the Greke tonge, as I well remember, that noble Oration of *Demoſthenes* againſt *Æſchines* for his falſe dealing in his Ambaſſage to king *Philip* of Macedonie. Syr *Rich. Sackvile* came up ſone after: and finding me in hir Majeſties privie chamber, he tooke me by the hand, and carying me to a windoe, ſaid, M. *Aſcham*, I would not for a good deale of monie have bene this daie abſent from diner. Where, though I ſaid nothing, yet I gave as good eare and do conſider as well the taulke that paſſed, as any one did there. M. Secretarie ſaid very wiſely and moſt truely, that many yong wittes be driven to hate learninge, before they know what learninge is. I can be good witnes to this my ſelfe: For a fond Scholemaſter, before I was fullie fourtene yeare olde, drave me ſo with feare of beating from all love of learninge, as nowe, when I know what difference it is, to have

Demoſt. περὶ παραπρεσβ. Syr *R. Sackviles* communication with the Author of this booke.

learninge and to have litle or none at all, I feele it my greateſt greife and finde it my greateſt hurte that ever came to me, that it was my ſo ill chance to light upon ſo lewde a Scholemaſter. But ſeing it is but in vain to lament thinges paſte, and alſo wiſdome to looke to thinges to cum, ſurely, God willinge, if God lend me life, I will make this my miſhap ſome occaſion of good hap to litle *Robert Sackvile* my ſonnes ſonne. For whoſe bringinge up I would gladlie, if it ſo pleaſe you, uſe ſpeciallie your good advice. I heare ſaie, you have a ſonne moch of his age; we wil deale thus togither. Point you out a Scholemaſter, who by your order ſhall teache my ſonne and yours, and for all the reſt I will provide, yea though they three do coſt me a couple of hundred poundes by yeare: and beſide you ſhall finde me as faſt a Frend to you and yours, as perchance any you have. Which promiſe the worthie Jentleman ſurelie kept with me untill his dying daye.

The cheife pointes of this booke.

We had than farther taulke togither, of bringing up of children: of the nature of quicke and hard wittes: of the right choice of a good witte: of Feare and love in teachinge children. We paſſed from children and came to yong men, namely Jentlemen: we taulked of their to moch libertie to live as they luſt: of their letting louſe to ſone to over-

moch experience of ill, contrarie to the good order of many good olde common welthes of the Perſians and Grekes: of witte gathered and good fortune gotten by ſome, onely by experience without learning. And laſtlie, he required of me verie earneſtlie to ſhewe, what I thought of the common goinge of Engliſhe men into Italie. But, ſayth he, bicauſe this place and this tyme will not ſuffer ſo long taulke as theſe good matters require, therefore I pray you at my requeſt and at your leyſure put in ſome order of writing the cheife pointes of this our taulke, concerning the right order of teachinge and honeſtie of living for the good bringing up of children and yong men. And ſurelie, beſide contentinge me, you ſhall both pleaſe and profit verie many others. I made ſome excuſe by lacke of habilitie and weakenes of bodie: well, ſayth he, I am not now to learne, what you can do. Our deare frende, good M. *Goodricke*, whoſe judgement I could well beleve, did once for all ſatisfie me fullie therein. Againe, I heard you ſay not long agoe, that you may thanke Syr *John Cheke* for all the learninge you have: And I know verie well my ſelfe, that you did teach the Quene. And therefore ſeing God did ſo bleſſe you, to make you the Scholer of the beſt Maſter, and alſo the Scholemaſter of the beſt Scholer, that ever were in our tyme, ſurelie you ſhould pleaſe

God, benefite your countrie, and honeſt your owne name, if you would take the paines to impart to others, what you learned of ſoch a Maſter, and how ye taught ſoch a ſcholer. And in uttering the ſtuffe ye received of the one, in declaring the order ye tooke with the other, ye ſhall never lacke neither matter nor maner, what to write, nor how to write in this kinde of Argument.

I beginning ſome farther excuſe, ſodeinlie was called to cum to the Queene. The night following I ſlept litle, my head was ſo full of this our former taulke, and I ſo mindefull ſomewhat to ſatisfie the honeſt requeſt of ſo deare a frend. I thought to præpare ſome litle treatiſe for a New yeares gift that Chriſtmas. But as it chanceth to buſie builders, ſo in building thys my poore Scholehouſe (the rather bicauſe the forme of it is ſomewhat new, and differing from others) the worke roſe dailie higher and wider, than I thought it would at the beginninge.

And though it appeare now, and be in verie deede, but a ſmall cotage, poore for the ſtuffe and rude for the workemanſhip, yet in going forward I found the ſite ſo good, as I was lothe to give it over, but the making ſo coſtlie, outreaching my habilitie, as many tymes I wiſhed, that ſome one of thoſe three, my deare frendes, with full purſſes, Syr *Tho. Smithe*,

M. Smith. Haddon. Watſon. M. *Haddon*, or M. *Watſon*, had had the doing of it. Yet, nevertheleſſe, I my ſelfe, ſpending gladlie that litle that I gatte at home by good Syr *John Cheke*, and that that I borrowed abroad of my frend *Sturmius*, beſide ſomewhat that was left me in Reverſion by my olde Maſters, *Plato*, *Ariſtotle*, and *Cicero*, I have at laſt patched it up, as I could, and as you ſee. If the matter be meane and meanly handled, I pray you beare both with me and it: for never worke went up in worſe wether, with mo lettes and ſtoppes, than this poore Scholehouſe of mine. Weſtminſter Hall can beare ſome witneſſe, beſide moch weakenes of bodie, but more trouble of minde, by ſome ſoch ſores as greve me to toche them my ſelfe, and therefore I purpoſe not to open them to others. And, in middes of outward injuries and inward cares, to encreaſe them withall, good Syr *Rich. Sackvile* dieth, that worthie Jentleman: That earneſt favorer and furtherer of Gods true Religion: That faithfull Servitor to his Prince and Countrie: A lover of learning and all learned men: Wiſe in all doinges: Curteſſe to all perſons: ſhewing ſpite to none: doing good to many: and as I well found, to me ſo faſt a frend, as I never loſt the like before. Whan he was gone, my hart was dead. There was not one that woare a blacke gowne for him, who caried a hevier hart for him, than I. Whan he

Syr *J. Cheke.*

J. Sturmius.

Plato.
Ariſtotle.
Cicero.

Syr *R. Sackvill.*

was gone, I caſt this booke awaie: I could not looke upon it, but with weping eyes, in remembring him, who was the onelie ſetter on to do it, and would have bene not onelie a glad commender of it, but alſo a ſure and certaine comfort to me and mine for it. Almoſt two yeares togither this booke lay ſcattered and neglected, and had bene quite given over of me, if the goodneſſe of one had not given me ſome life and ſpirite againe. God, the mover of goodneſſe, proſper alwaies him and his, as he hath many times comforted me and mine, and, I truſt to God, ſhall comfort more and more. Of whom moſt juſtlie I may ſaie, and verie oft and alwaies gladlie I am wont to ſay, that ſweete verſe of *Sophocles*, ſpoken by *Oedipus* to worthie *Theſeus*.

ἔχω, ἃ ἔχω, διά σε, κοὐκ ἄλλον βροτόν. *Soph. in Oed. Col.* [1129.]

Thys hope hath helped me to end this booke: which if he allowe, I ſhall thinke my labours well imployed, and ſhall not moch æſteme the miſliking of any others. And I truſt, he ſhall thinke the better of it, bicauſe he ſhall finde the beſt part thereof to cum out of his Schole, whom he of all men loved and liked beſt.

Yet ſome men, frendly enough of nature, but of ſmall judgement in learninge, do thinke I take to moch paines and ſpend to moch time in ſettinge forth theſe childrens affaires. But

thoſe good men were never brought up in *Socrates* Schole, who ſaith plainlie, that no man goeth about a more godlie purpoſe, than he that is mindfull of the good bringing up both of hys owne and other mens children.

Plato, in initio Theagis. [p. 122, B.] οὐ γὰρ ἔστι περὶ ὅτου θειοτέρου ἂνθρωπος ἂν βουλεύσαιτο, ἢ περὶ παιδείας καὶ τῶν αὐτοῦ καὶ τῶν οἰκείων.

Therfore, I truſt, good and wiſe men will thinke well of this my doing. And of other, that thinke otherwiſe, I will thinke my ſelfe, they are but men to be pardoned for their follie and pitied for their ignoraunce.

In writing this booke, I have had earneſt reſpecte to three ſpeciall pointes, trothe of Religion, honeſtie in living, right order in learning. In which three waies, I praie God, my poore children may diligently waulke: for whoſe ſake, as nature moved and reaſon required and neceſſitie alſo ſomewhat compelled, I was the willinger to take theſe paines.

For, ſeing at my death I am not like to leave them any great ſtore of living, therefore in my life time I thought good to bequeath unto them in this litle booke, as in my Will and Teſtament, the right waie to good learning: which if they followe with the feare of God, they ſhall verie well cum to ſufficiencie of livinge.

I wiſhe alſo, with all my hart, that yong M. *Rob. Sackville* may take that fructe of this labor, that his worthie Grauntfather purpoſed he ſhould have done: And if any other do take

either proffet or pleaſure hereby, they have cauſe to thanke M. *Robert Sackville*, for whom ſpeciallie this my Scholemaſter was provided.

And one thing I would have the Reader conſider in readinge this booke, that bicauſe no Scholemaſter hath charge of any childe, before he enter into hys Schole, therefore I leaving all former care of their good bringing up to wiſe and good Parentes, as a matter not belonging to the Scholemaſter, I do appoynt thys my Scholemaſter than and there to begin, where his office and charge beginneth. Which charge laſteth not long, but untill the Scholer be made hable to go to the Univerſitie, to procede in Logike, Rhetoricke, and other kindes of learning.

Yet if my Scholemaſter, for love he beareth to hys Scholer, ſhall teach hym ſomewhat for hys furtherance and better judgement in learning, that may ſerve him ſeven yeare after in the Univerſitie, he doth hys Scholer no more wrong nor deſerveth no worſe name therby, than he doth in London, who ſelling ſilke or cloth unto his frend, doth give hym better meaſure, than either hys promiſe or bargaine was.

Farewell in Chriſt.

THE FIRST BOOKE FOR THE YOUTH.

AFTER the childe hath learned perfitlie the eight partes of ſpeach, let him then learne the right joyning togither of ſubſtantives with adjectives, the nowne with the verbe, the relative with the antecedent. And in learninge farther hys Syntaxis, by mine advice, he ſhall not uſe the common order in common ſcholes, for making of latines: wherby, the childe commonlie learneth, firſt, an evill choice of wordes, (and right choice of wordes, ſaith *Cæſar*, is the foundation of eloquence) than, a wrong placing of wordes: and laſtlie, an ill framing of the ſentence, with a perverſe judgement, both of wordes and ſentences. Theſe faultes, taking once roote in yougthe, be never, or hardlie, pluckt away in age. Moreover, there is no one thing, that hath more, either dulled the wittes, or taken awaye the will of children from learning, then the

Cic. de Cla. or.

Making of Lattines marreth Children.

care they have, to ſatisfie their maſters, in making of latines.

For, the ſcholer is commonlie beat for the making, when the maſter were more worthie to be beat for the mending, or rather, marring of the ſame: The maſter many times, being as ignorant as the childe, what to ſaie properlie and fitlie to the matter.

Horman. Whittington. Two ſcholemaſters have ſet forth in print, either of them a booke, of ſoch kinde of latines, *Horman* and *Whittington*.

A childe ſhall learne of the better of them, that, which an other daie, if he be wiſe, and cum to judgement, he muſt be faine to unlearne againe.

1. *De Or.* There is a waie, touched in the firſt booke of *Cicero De Oratore*, which, wiſelie brought into ſcholes, truely taught, and conſtantly uſed, would not onely take wholly away this butcherlie feare in making of latines, but would alſo, with eaſe and pleaſure, and in ſhort time, as I know by good experience, worke a true choice and placing of wordes, a right ordering of ſentences, an eaſie underſtandyng of the tonge, a readines to ſpeake, a facilitie to write, a true judgement, both of his owne, and other mens doinges, what tonge ſo ever he doth uſe.

The waie is this. After the three Concordances learned, as I touched before, let the

maſter read unto hym the Epiſtles of *Cicero*, gathered togither and choſen out by *Sturmius*, for the capacitie of children.

Firſt, let him teach the childe, cherefullie and plainlie, the cauſe, and matter of the letter: then, let him conſtrue it into Engliſhe, ſo oft, as the childe may eaſilie carie awaie the underſtanding of it: Laſtlie, parſe it over perfitlie. This done thus, let the childe, by and by, both conſtrue and parſe it over againe: ſo, that it may appeare, that the childe douteth in nothing, that his maſter taught him before. After this, the childe muſt take a paper booke, and ſitting in ſome place, where no man ſhall prompe him, by him ſelf, let him tranſlate into Engliſhe his former leſſon. Then ſhewing it to his maſter, let the maſter take from him his latin booke, and pauſing an houre, at the leaſt, than let the childe tranſlate his owne Engliſhe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the maſter muſt compare it with *Tullies* booke, and laie them both togither: and where the childe doth well, either in choſing, or true placing of *Tullies* wordes, let the maſter praiſe him, and ſaie here ye do well. For I aſſure you, there is no ſuch whetſtone, to ſharpen a good witte and encourage a will to learninge, as is praiſe.

The order of teaching.

Two paper bokes.

Children learne by prayſe.

But if the childe miſſe, either in forgetting

a worde, or in chaunging a good with a worſe, or miſordering the ſentence, I would not have the maſter, either froune, or chide with him, if the childe have done his diligence, and uſed no trewandſhip therein. For I know by good experience, that a childe ſhall take more profit of two fautes, jentlie warned of, then of foure thinges, rightly hitt. For than, the maſter ſhall' have good occaſion to ſaie unto him: *N. Tullie* would have uſed ſuch a worde, not this: *Tullie* would have placed this worde here, not there: would have uſed this caſe, this number, this perſon, this degree, this gender: he would have uſed this moode, this tens, this ſimple, rather than this compound: this adverbe here, not there: he would have ended the ſentence with this verbe, not with that nowne or participle, &c.

Jentlenes in teaching.

In theſe fewe lines, I have wrapped up the moſt tedious part of Grammer: and alſo the ground of almoſt all the Rewles, that are ſo buſilie taught by the Maſter, and ſo hardlie learned by the Scholer, in all common Scholes: which after this ſort, the maſter ſhall teach without all error, and the ſcholer ſhall learne without great paine: the maſter being led by ſo ſure a guide, and the ſcholer being brought into ſo plaine and eaſie a waie. And therefore, we do not contemne Rewles, but we gladlie teach Rewles: and teach them, more

plainlie, ſenſiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Maſter ſhall compare *Tullies* booke with his Scholers tranſlation, let the Maſter, at the firſt, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his preſent leſſon, untill the Scholer, by him ſelfe, be hable to fetch out of his Grammer, everie Rewle, for everie Example: So, as the Grammer booke be ever in the Scholers hand, and alſo uſed of him, as a Dictionarie, for everie preſent uſe. This is a lively and perfite waie of teaching of Rewles: where the common waie, uſed in common Scholes, to read the Grammer alone by it ſelfe, is tedious for the Maſter, hard for the Scholer, colde and uncumfortable for them bothe.

Let your Scholer be never afraide, to aſke you any dout, but uſe diſcretlie the beſt allurementes ye can, to encorage him to the ſame: leſt, his overmoch fearinge of you drive him to ſeeke ſome miſorderlie ſhifte: as, to ſeeke to be helped by ſome other booke, or to be prompted by ſome other Scholer, and ſo goe aboute to begile you moch, and him ſelfe more.

With this waie, of good underſtanding the mater, plaine conſtruinge, diligent parſinge, dalie tranſlatinge, cherefull admoniſhinge, and

heedefull amendinge of faultes: never leavinge behinde juſte praiſe for well doinge, I would have the Scholer brought up withall, till he had red, and tranſlated over the firſt booke of Epiſtles choſen out by *Sturmius*, with a good peece of a Comedie of *Terence* alſo.

Latin ſpeakyng.

All this while, by mine adviſe, the childe ſhall uſe to ſpeake no latine: For, as *Cicero* ſaith in like mater, with like wordes, *loquendo, male loqui diſcunt*. And, that excellent learned man, *G. Budæus*, in his Greeke Commentaries, ſore complaineth, that whan he began to learne the latin tonge, uſe of ſpeaking latin at the table, and elſewhere, unadviſedlie, did bring him to ſoch an evill choice of wordes, to ſoch a crooked framing of ſentences, that no one thing did hurt or hinder him more, all the daies of his life afterward, both for redineſſe in ſpeaking, and alſo good judgement in writinge.

G. Budæus.

In very deede, if children were brought up, in ſoch a houſe, or ſoch a Schole, where the latin tonge were properlie and perfitlie ſpoken, as *Tib.* and *Ca. Gracci* were brought up, in their mother *Cornelias* houſe, ſurelie, than the dailie uſe of ſpeaking were the beſt and readieſt waie, to learne the latin tong. But, now, commonlie, in the beſt Scholes in England, for wordes, right choice is ſmallie regarded, true proprietie whollie neglected, confuſion

is brought in, barbariouſneſſe is bred up ſo in yong wittes, as afterward they be, not onelie marde for ſpeaking, but alſo corrupted in judgement: as with moch adoe, or never at all, they be brought to right frame againe.

Yet all men covet to have their children ſpeake latin: and ſo do I verie earneſtlie too. We bothe have one purpoſe: we agree in deſire, we wiſh one end: but we differ ſomewhat in order and waie, that leadeth rightlie to that end. Other would have them ſpeake at all adventures: and, ſo they be ſpeakinge, to ſpeake, the Maſter careth not, the Scholer knoweth not, what. This is, to ſeeme, and not to bee: except it be, to be bolde without ſhame, raſhe without ſkill, full of wordes without witte. I wiſh to have them ſpeake ſo, as it may well appeare, that the braine doth governe the tonge, and that reaſon leadeth forth the taulke. *Socrates* doctrine is true in *Plato*, and well marked, and truely uttered by *Horace* in *Arte Poetica*, that, where ſo ever knowledge doth accompanie the witte, there beſt utterance doth alwaies awaite upon the tonge: For, good underſtanding muſt firſt be bred in the childe, which, being nuriſhed with ſkill, and uſe of writing (as I will teach more largelie hereafter) is the onelie waie to bring him to judgement and readineſſe in ſpeakinge: and that in farre ſhorter time (if he followe

Plato.

Horat.

Much writyng breedeth ready ſpeakyng.

conſtantlie the trade of this litle leſſon) than he ſhall do, by common teachinge of the common ſcholes in England.

But, to go forward, as you perceive your ſcholer to goe better and better on awaie, firſt, with underſtanding his leſſon more quicklie, with parſing more readelie, with tranſlating more ſpedelie and perfitlie then he was wonte, after, give him longer leſſons to tranſlate: and withall, begin to teach him, both in nownes, and verbes, what is *Proprium*, and what is *Tranſlatum*, what *Synonymum*, what *Diverſum*, which be *Contraria*, and which be moſt notable *Phraſes* in all his lecture.

The ſecond degree and order in teachyng.

As:—

Proprium.	*Rex Sepultus eſt magnificè.*
Tranſlatum.	*Cum illo principe,* *Sepulta eſt et gloria* *et Salus Reipublicæ.*
Synonyma.	*Enſis, Gladius.* *Laudare, prædicare.*
Diverſa.	*Diligere, Amare.* *Calere, Exardeſcere.* *Inimicus, Hoſtis.*
Contraria.	*Acerbum et luctuoſum bellum.* *Dulcis et læta Pax.*
Phraſes.	*Dare verba.* *abjicere obedientiam.*

Your ſcholer then muſt have the third paper booke: in the which, after he hath done his double tranſlation, let him write after this ſort foure of theſe forenamed ſixe, diligentlie marked out of everie leſſon. The thyrd paper boke.

Quatuor.
- *Propria.*
- *Tranſlata.*
- *Synonyma.*
- *Diverſa.*
- *Contraria.*
- *Phraſes.*

Or elſe, three, or two, if there be no moe: and if there be none of theſe at all in ſome lecture, yet not omitte the order, but write theſe.

- *Diverſa nulla.*
- *Contraria nulla, etc.*

This diligent tranſlating, joyned with this heedefull marking, in the foreſaid Epiſtles, and afterwarde in ſome plaine Oration of *Tullie*, as, *pro lege Manil.*, *pro Archia Poeta*, or in thoſe three *ad C. Cæs.*, ſhall worke ſoch a right choiſe of wordes, ſo ſtreight a framing of ſentences, ſoch a true judgement, both to write ſkilfullie, and ſpeake wittelie, as wiſe men ſhall both praiſe, and marvell at.

If your ſcholer do miſſe ſometimes, in marking rightlie theſe foreſaid ſixe thinges, chide not haſtelie: for that ſhall, both dull Jentlenes in teaching.

his witte, and diſcorage his diligence: but moniſh him gentelie: which ſhall make him, both willing to amende, and glad to go forward in love and hope of learning.

I have now wiſhed, twiſe or thriſe, this gentle nature, to be in a Scholemaſter: And, that I have done ſo, neither by chance, nor without ſome reaſon, I will now declare at large, why, in mine opinion, love is fitter then feare, jentlenes better than beating, to bring up a childe rightlie in learninge.

Love.

Feare.

With the common uſe of teaching and beating in common ſcholes of England, I will not greatlie contend: which if I did, it were but a ſmall grammaticall controverſie, neither belonging to hereſie nor treaſon, nor greatly touching God nor the Prince: although in very deede, in the end, the good or ill bringing up of children, doth as much ſerve to the good or ill ſervice, of God, our Prince, and our whole countrie, as any one thing doth beſide.

Common Scholes.

I do gladlie agree with all good Scholemaſters in theſe pointes: to have children brought to good perfitnes in learning: to all honeſtie in maners: to have all fautes rightlie amended: to have everie vice ſeverelie corrected: but for the order and waie that leadeth rightlie to theſe pointes, we ſomewhat differ. For commonlie, many ſcholemaſters,

ſome, as I have ſeen, moe, as I have heard tell, be of ſo crooked a nature, as, when they meete with a hard witted ſcholer, they rather breake him, than bowe him, rather marre him, than mend him. For whan the ſcholemaſter is angrie with ſome other matter, then will he ſoneſt faul to beate his ſcholer: and though he him ſelfe ſhould be puniſhed for his folie, yet muſt he beate ſome ſcholer for his pleaſure: though there be no cauſe for him to do ſo, nor yet fault in the ſcholer to deſerve ſo. Theſe ye will ſay, be fond ſcholemaſters, and fewe they be, that be found to be ſoch. They be fond in deede, but ſurelie overmany ſoch be found everie where. But this will I ſay, that even the wiſeſt of your great beaters, do as oft puniſhe nature, as they do correcte faultes. Yea, many times, the better nature is ſorer puniſhed: For, if one, by quicknes of witte, take his leſſon readelie, an other, by hardnes of witte, taketh it not ſo ſpeedelie: the firſt is alwaies commended, the other is commonlie puniſhed: whan a wiſe ſcholemaſter ſhould rather diſcretelie conſider the right diſpoſition of both their natures, and not ſo moch wey what either of them is able to do now, as what either of them is likelie to do hereafter. For this I know, not onelie by reading of bookes in my ſtudie, but alſo by experience of life, abrode in the world, that

Sharpe Scholemaſters.

Nature puniſhed.

Quicke wittes for learnyng.

thoſe, which be commonlie the wiſeſt, the beſt learned, and beſt men alſo, when they be olde, were never commonlie the quickeſt of witte, when they were yonge. The cauſes why, amongeſt other, which be many, that move me thus to thinke, be theſe fewe, which I will recken. Quicke wittes commonlie be apte to take, unapte to keepe: ſoone hote and deſirous of this and that: as colde and ſone wery of the ſame againe: more quicke to enter ſpedelie, than hable to pearſe farre: even like over ſharpe tooles, whoſe edges be verie ſoone turned. Soch wittes delite them ſelves in eaſie and pleaſant ſtudies, and never paſſe farre forward in hie and hard ſciences. And therfore the quickeſt wittes commonlie may prove the beſt Poetes, but not the wiſeſt Orators: readie of tonge to ſpeake boldlie, not deepe of judgement, either for good counſell or wiſe writing. Alſo, for maners and life, quicke wittes commonlie be, in deſire, newfangle, in purpoſe, unconſtant, light to promiſe any thing, readie to forget every thing: both benefite and injurie: and therby neither faſt to frend, nor fearefull to foe: inquiſitive of every trifle, not ſecret in greateſt affaires: bolde, with any perſon: buſie, in every matter: ſothing, ſoch as be preſent: nipping any that is abſent: of nature alſo, alwaies, flattering their betters, envying their

Quicke wittes for maners and lyfe.

equals, deſpiſing their inferiors: and, by quicknes of witte, verie quicke and readie, to like none ſo well as them ſelves.

Moreover commonlie, men, very quicke of witte, be alſo, verie light of conditions: and thereby, very readie of diſpoſition, to be caried over quicklie, by any light cumpanie, to any riot and unthriftines when they be yonge: and therfore ſeldome, either honeſt of life, or riche in living, when they be olde. For, quicke in witte, and light in maners, be, either ſeldome troubled, or verie ſone wery, in carying a verie hevie purſe. Quicke wittes alſo be, in moſt part of all their doinges, overquicke, haſtie, raſhe, headie, and brainſicke. Theſe two laſt wordes, Headie and Brainſicke, be fitte and proper wordes, riſing naturallie of the matter, and tearmed aptlie by the condition, of over moch quickenes of witte. In yougthe alſo they be readie ſcoffers, privie mockers, and ever over light and mery. In aige, ſone teſtie, very waſpiſhe, and alwaies over miſerable: and yet fewe of them cum to any great aige, by reaſon of their miſordered life when they were yong: but a great deale fewer of them cum to ſhewe any great countenance, or beare any great authoritie abrode in the world, but either live obſcurelie, men know not how, or dye obſcurelie, men marke not whan. They be

like trees, that ſhewe forth faire bloſſoms and broad leaves in ſpring time, but bring out ſmall and not long laſting fruite in harveſt time: and that onelie ſoch, as fall, and rotte, before they be ripe, and ſo, never, or ſeldome, cum to any good at all. For this ye ſhall finde moſt true by experience, that amongeſt a number of quicke wittes in youthe, fewe be found, in the end, either verie fortunate for them ſelves, or verie profitable to ſerve the common wealth, but decay and vaniſh, men know not which way: except a very fewe, to whom peradventure blood and happie parentage may perchance purchace a long ſtanding upon the ſtage. The which felicitie, becauſe it commeth by others procuring, not by their owne deſervinge, and* ſtand by other mens feete, and not by their own, what outward brag ſo ever is borne by them, is in deed, of it ſelfe, and in wiſe mens eyes, of no great eſtimation.

Som ſciences hurt mens wits, and mar mens maners.

Some wittes, moderate enough by nature, be many tymes marde by over moch ſtudie and uſe of ſome ſciences, namelie, Muſicke, Arithmetick, and Geometrie. Thies ſciences, as they ſharpen mens wittes over moch, ſo they change mens maners over ſore, if they be not moderatlie mingled, and wiſelie applied to ſom good uſe of life. Marke all Mathemati-

Mathematicall heades.

* *and,*] qu. and *they*.

call heades, which be onely and wholy bent to thoſe ſciences, how ſolitarie they be themſelves, how unfit to live with others, and how unapte to ſerve in the world. This is not onelie knowen now by common experience, but uttered long before by wiſe mens Judgement and ſentence. *Galene* ſaith, moch Muſick marreth mens maners: and *Plato* hath a notable place of the ſame thing in his bookes *de Rep.* well marked alſo, and excellentlie tranſlated by *Tullie* himſelf. Of this matter, I wrote once more at large, xx. yeare a go, in my booke of ſhoting: now I thought but to touch it, to prove, that over moch quicknes of witte, either given by nature, or ſharpened by ſtudie, doth not commonlie bring forth, eyther greateſt learning, beſt maners, or happieſt life in the end.

Galen.

Plato.

Contrariewiſe, a witte in youth, that is not over dulle, heavie, knottie and lumpiſhe, but hard, rough, and though ſomewhat ſtaffiſhe, as *Tullie* wiſheth *otium*, *quietum*, *non languidum:* and *negotium cum labore*, *non cum periculo*, ſuch a witte I ſay, if it be, at the firſt well handled by the mother, and rightlie ſmothed and wrought as it ſhould, not overthwartlie, and againſt the wood, by the ſcholemaſter, both for learning, and hole courſe of living, proveth alwaies the beſt. In woode and ſtone, not the ſofteſt, but hardeſt, be alwaies

Hard wits in learning.

apteſt, for portrature, both faireſt for pleaſure, and moſt durable for proffit. Hard wittes be hard to receive, but ſure to keepe: painefull without werineſſe, hedefull without wavering, conſtant without newfanglenes: bearing heavie thinges, thoughe not lightlie, yet willinglie: entring hard thinges, though not eaſelie, yet depelie, and ſo cum to that perfitnes of learning in the ende, that quicke wittes ſeeme in hope, but do not in deede, or elſe verie ſeldome, ever attaine unto. Alſo, for maners and life, hard wittes commonlie ar hardlie caried, either to deſire everie new thing, or elſe to mervell at every ſtrange thinge: and therfore they be carefull and diligent in their own matters, not curious and buſey in other mens affaires: and ſo, they becum wiſe them ſelves, and alſo ar counted honeſt by others. They be grave, ſtedfaſt, ſilent of tong, ſecret of hart. Not haſtie in making, but conſtant in keping any promiſe. Not raſhe in uttering, but ware in conſidering every matter: and therby, not quicke in ſpeaking, but deepe of judgement, whether they write, or give counſell in all waightie affaires. And theis be the men, that becum in the end, both moſt happie for themſelves, and alwaiſe beſt eſteemed abrode in the world.

Hard wits in maners and lyfe.

I have bene longer in deſcribing the nature, the good or ill ſucceſſe, of the quicke

and hard witte, than perchance ſom will thinke, this place and matter doth require. But my purpoſe was hereby, plainlie to utter, what injurie is offered to all learninge, and to the common welthe alſo, firſt, by the fond father in choſing, but chieflie by the lewd ſcholemaſter in beating and driving away the beſt natures from learning. A childe that is ſtill, ſilent, conſtant, and ſomwhat hard of witte, is either never choſen by the father to be made a ſcholer, or elſe, when he commeth to the ſchole, he is ſmally regarded, little looked unto, he lacketh teaching, he lacketh coraging, he lacketh all thinges, onelie he never lacketh beating, nor any word, that may move him to hate learninge, nor any deed that may drive him from learning, to any other kinde of living.

The beſt wittes driven from learnyng, to other livyng.

And when this ſadde natured, and hard witted child, is bette from his booke, and becummeth after eyther ſtudent of the common lawe, or page in the Court, or ſervingman, or bound prentice to a merchant, or to ſom handiecrafte, he proveth in the ende, wiſer, happier and many tymes honeſter too, than many of theis quick wittes do, by their learninge.

Hard wits prove beſt in every kynde of life.

Learning is, both hindred and injured to, by the ill choice of them, that ſend yong ſcholers to the univerſities. Of whom muſt

nedes cum all oure Divines, Lawyers, and Phyſicions.

The ill choice of wittes for learnyng.

Thies yong ſcholers be choſen commonlie, as yong apples be choſen by children, in a faire garden about *S. James* tyde: a childe will choſe a ſweeting, becauſe it is preſentlie faire and pleaſant, and refuſe a Runnet, bycauſe it is than grene, hard, and ſowre, whan the one, if it be eaten, doth breed, both wormes and ill humors: the other if it ſtand his tyme, be ordered and kepte as it ſhould, is holſom of it ſelf, and helpeth to the good diſgeſtion of other meates: Sweetinges will receyve wormes, rotte, and dye on the tree, and never or ſeldom cum to the gathering for good and laſting ſtore.

For verie greafe of harte I will not applie the ſimilitude: but hereby, is plainlie ſeen, how learning is robbed of hir beſt wittes, firſt by the greate beating, and after by the ill choſing of ſcholers, to go to the univerſities. Whereof cummeth partelie, that lewde and ſpitefull proverbe, ſounding to the greate hurte of learning, and ſhame of learned men, that, the greateſt Clerkes be not the wiſeſt men.

And though I, in all this diſcourſe, ſeem plainlie to prefer hard and roughe wittes before quicke and light wittes, both for learnyng and maners, yet am I not ignorant that ſom

quicknes of witte is a ſinguler gifte of God, and ſo moſt rare emonges men, and namelie ſuch a witte, as is quicke without lightnes, ſharpe without brittlenes, deſirous of good thinges without newfanglenes, diligent in painfull thinges without weriſomnes, and conſtant in good will to do all thinges well, as I know was in Syr *John Cheke*, and is in ſom, that yet live, in whome all theis faire qualities of witte ar fullie mette togither.

Plato in Critone.

But it is notable and trewe, that *Socrates* ſaith in *Plato* to his frende *Crito*. That, that number of men is feweſt, which far excede, either in good or ill, in wiſdom or folie, but the meane betwixt both, be the greateſt number: which he proveth trewe in diverſe other thinges: as in greyhoundes, emonges which fewe are found, exceding greate, or exceding litle, exceding ſwift, or exceding ſlowe: And therfore, I ſpeaking of quick and hard wittes, I ment, the common number of quicke and hard wittes, emonges the which, for the moſt parte, the hard witte proveth manie times the better learned, wiſer and honeſter man: and therfore, do I the more lament, that ſoch wittes commonlie be either kepte from learning, by fond fathers, or bet from learning by lewde ſcholemaſters.

Verie good, or verie ill men, be feweſt in number.

Horſemen be wiſer in knowledge of a good

And ſpeaking thus moche of the wittes of children for learning, the opportunitie of the place, and goodnes of the matter might re-

Colte, than ſchole-maſters be, in know-ledge of a good witte.

quire to have here declared the moſt ſpeciall notes of a good witte for learning in a childe, after the maner and cuſtume of a good horſ-man, who is ſkilfull to know, and hable to tell others, how by certein ſure ſignes a man may choiſe a colte, that is like to prove an other day excellent for the ſaddle. And it is pitie, that commonlie, more care is had, yea and that emonges verie wiſe men, to finde out rather a cunnynge man for their horſe, than a cunnyng man for their children. They ſay nay in worde, but they do ſo in deede. For, to the one, they will gladlie give a ſtipend of 200. Crounes by yeare, and loth to offer to the other, 200. ſhillinges. God, that ſitteth in heaven, laugheth their choice to ſkorne, and rewardeth their liberalitie as it ſhould: for he ſuffereth them, to have tame and well ordered horſe, but wilde and unfortunate Children: and therfore in the ende they finde more pleaſure in their horſe, than comforte in their children.

A good Rider better rewarded than a good Schole-maſter.

Horſe well broken, children ill taught.

But concerning the trewe notes of the beſt wittes for learning in a childe, I will reporte, not myne own opinion, but the very judgement of him, that was counted the beſt teacher and wiſeſt man that learning maketh mention of, and that is *Socrates* in *Plato*, who expreſſeth orderlie thies ſeven plaine notes to choiſe a good witte in a child for learninge.

Plato in 7. de Rep.

1. Εὐφυής.
2. Μνήμων.
3. Φιλομαθής.
4. Φιλόπονος.
5. Φιλήκοος.
6. Ζητητικός.
7. Φιλέπαινος.

Trewe notes of a good witte.

And bicauſe I write Engliſh, and to Engliſhemen, I will plainlie declare in Engliſhe both, what thies wordes of *Plato* meane, and how aptlie they be linked, and how orderlie they folow one an other.

1. Εὐφυής.

Is he, that is apte by goodnes of witte, and appliable by readines of will, to learning, having all other qualities of the minde and partes of the bodie, that muſt an other day ſerve learning, not trobled, mangled, and halfed, but ſounde, whole, full, and hable to do their office: as, a tong, not ſtamering, or over hardlie drawing forth wordes, but plaine, and redie to deliver the meaning of the minde: a voice, not ſofte, weake, piping, womanniſhe, but audible, ſtronge, and manlike: a countenance, not weriſhe and crabbed, but faire and cumlie: a perſonage, not wretched and deformed, but taule and goodlie: for ſurelie, a cumlie countenance, with a goodlie ſtature, geveth credit to learning, and authoritie to

Witte.
Will.
The tong.
The voice.
Face.
Stature.
Learning joyned with a cumlie perſonage.

the perſon: otherwiſe commonlie, either open contempte, or privie disfavour doth hurte, or hinder, both perſon and learning. And, even as a faire ſtone requireth to be ſette in the fineſt gold, with the beſt workmanſhyp, or elſe it leſeth moch of the Grace and price, even ſo, excellencye in learning, and namely Divinitie, joyned with a cumlie perſonage, is a mervelous Jewell in the world. And how can a cumlie bodie be better employed, than to ſerve the faireſt exerciſe of Goddes greateſt gifte, and that is learning? But commonlie, the faireſt bodies ar beſtowed on the fouleſt purpoſes. I would it were not ſo: and with examples herein I will not medle: yet I wiſhe, that thoſe ſhold, both mynde it, and medle with it, which have moſt occaſion to looke to it, as good and wiſe fathers ſhold do, and greateſt authoritie to amend it, as good and wiſe magiſtrates ought to do: And yet I will not let, openlie to lament the unfortunate caſe of learning herein.

Deformed creatures commonlie ſet to learnyng.

For, if a father have foure ſonnes, three faire and well formed both mynde and bodie, the fourth, wretched, lame, and deformed, his choice ſhal be, to put the worſt to learning, as one good enoughe to becum a ſcholer. I have ſpent the moſt parte of my life in the Univerſitie, and therfore I can beare good witnes that many fathers commonlie do thus:

wherof, I have hard many wiſe, learned, and as good men as ever I knew, make great, and oft complainte: a good horſeman will choiſe no ſoch colte, neither for his own, nor yet for his maſters ſadle. And thus moch of the firſt note.

2. Μνήμων.

Good of memorie: a ſpeciall parte of the firſt note εὐφυής, and a mere benefite of nature: yet it is ſo neceſſarie for learning, as *Plato* maketh it a ſeparate and perfite note of it ſelfe, and that ſo principall a note, as without it, all other giftes of nature do ſmall ſervice to learning. *Afranius*, that olde Latin Poete, maketh Memorie the mother of learning and wiſdome, ſaying thus. Memorie. *Aul. Gel.*

Uſus me genuit, *Mater peperit memoria*, and though it be the mere gifte of nature, yet is memorie well preſerved by uſe, and moch encreaſed by order, as our ſcholer muſt learne an other day in the Univerſitie: but in a childe, a good memorie is well known, by three properties: that is, if it be, quicke in receyving, ſure in keping, and redie in delivering forthe againe. Three ſure ſignes of a good memorie.

3. Φιλομαθής.

Given to love learning: for though a child have all the giftes of nature at wiſhe, and per-

fection of memorie at wil, yet if he have not a ſpeciall love to learning, he ſhall never attaine to moch learning. And therfore *Iſocrates*, one of the nobleſt ſcholemaſters, that is in memorie of learning, who taught Kinges and Princes, as *Halicarnaſſæus* writeth, and out of whoſe ſchole, as *Tullie* ſaith, came forth, mo noble Capitanes, mo wiſe Councelors, than did out of *Epeius* horſe at *Troie*. This *Iſocrates*, I ſay, did cauſe to be written, at the entrie of his ſchole, in golden letters, this golden ſentence, ἐὰν ᾖς φιλομαθής, ἔσῃ πολυμαθής, which excellentlie ſaid in *Greeke*, is thus rudelie in Engliſhe, if thou loveſt learning, thou ſhalt attayne to moch learning.

4. Φιλόπονος.

Is he, that hath a luſt to labor, and a will to take paines. For, if a childe have all the benefites of nature, with perfection of memorie, love, like, and praiſe learning never ſo moch, yet if he be not of him ſelfe painfull, he ſhall never attayne unto it. And yet where love is preſent, labor is ſeldom abſent, and namelie in ſtudie of learning, and matters of the mynde: and therfore did *Iſocrates* rightlie judge, that if his ſcholer were φιλομαθής, he cared for no more. *Ariſtotle*, varying from *Iſocrates* in private affaires of life, but agreing with *Iſocrates* in common judgement of learn-

ing, for love and labor in learning, is of the ſame opinion, uttered in theſe wordes, in his Rhetorike *ad Theodectem*. Libertie kindleth love: Love refuſeth no labor: and labor obteyneth what ſo ever it ſeeketh. And yet nevertheleſſe, Goodnes of nature may do litle good: Perfection of memorie, may ſerve to ſmall uſe: All love may be employed in vayne: Any labor may be ſone gravaled, if a man truſt alwaies to his own ſinguler witte, and will not be glad ſomtyme to heare, take adviſe, and learne of an other: And therfore doth *Socrates* very notablie adde the fifte note. 2. *Rhet. ad Theod.*

5. Φιλήκοος.

He, that is glad to heare and learne of an other. For otherwiſe, he ſhall ſticke with great troble, where he might go eaſelie forwarde: and alſo catche hardlie a verie litle by his owne toyle, whan he might gather quicklie a good deale, by an other mans teaching. But now there be ſome, that have great love to learning, good luſt to labor, be willing to learne of others, yet, either of a fonde ſhamefaſtnes, or elſe of a proude folie, they dare not, or will not, go to learne of an other: And therfore doth *Socrates* wiſelie adde the ſixte note of a good witte in a childe for learning, and that is.

6. Ζητητικός.

He, that is naturallie bolde to aſke any queſtion, deſirous to ſearche out any doute, not aſhamed to learne of the meaneſt, not affraide to go to the greateſt, untill he be perfitelie taught, and fullie ſatisfiede. The ſeventh and laſt poynte is.

7. Φιλέπαινος.

He, that loveth to be praiſed for well doing, at his father, or maſters hand. A childe of this nature, will earneſtlie love learnyng, gladlie labor for learning, willinglie learne of other, boldlie aſke any doute. And thus, by *Socrates* judgement, a good father, and a wiſe ſcholemaſter, ſhold choſe a childe to make a ſcholer of, that hath by nature the foreſayd perfite qualities, and cumlie furniture, both of mynde and bodie: hath memorie, quicke to receyve, ſure to keape, and readie to deliver: hath love to learning: hath luſt to labor: hath deſire to learne of others: hath boldnes to aſke any queſtion: hath mynde holie bent, to wynne praiſe by well doing.

The two firſte poyntes be ſpeciall benefites of nature: which nevertheleſſe, be well preſerved, and moch encreaſed by good order. But as for the five laſte, love, labor, gladnes to learne of others, boldnes to aſke doutes, and will to wynne praiſe, be wonne and maintened

by the onelie wiſedome and diſcretion of the ſcholemaſter. Which five poyntes, whether a ſcholemaſter ſhall worke ſoner in a childe, by fearefull beating, or curteſe handling, you that be wiſe, judge.

Yet ſome men, wiſe in deede, but in this matter, more by ſeveritie of nature, than any wiſdome at all, do laugh at us, when we thus wiſhe and reaſon, that yong children ſhould rather be allured to learning by jentilnes and love, than compelled to learning, by beating and feare: They ſay, our reaſons ſerve onelie to breede forth talke, and paſſe a waie tyme, but we never ſaw good ſcholemaſter do ſo, nor never red of wiſe man that thought ſo.

Yes forſothe: as wiſe as they be, either in other mens opinion, or in their owne conceite, I will bring the contrarie judgement of him, who, they them ſelves ſhall confeſſe, was as wiſe as they are, or elſe they may be juſtlie thought to have ſmall witte at all: and that is *Socrates*, whoſe judgement in *Plato* is plainlie this in theſe words: which, bicauſe they be verie notable, I will recite them in his owne tong, οὐδὲν μάθημα μετὰ δουλείας χρὴ μανθάνειν: οἱ μὲν γὰρ τοῦ σώματος πόνοι βίᾳ πονούμενοι χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται: ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα: in Engliſhe thus, No learning ought to be learned with bondage: For, bodelie labors, wrought by compulſion,

Plato in 7. de Rep. [p. 536 D. E.]

hurt not the bodie: but any learning learned by compulſion, tarieth not long in the mynde: And why? For what ſoever the mynde doth learne unwillinglie with feare, the ſame it doth quicklie forget without care. And leſt proude wittes, that love not to be contraryed, but have luſt to wrangle or trifle away troth, will ſay, that *Socrates* meaneth not this of childrens teaching, but of ſom other higher learnyng, heare, what *Socrates* in the ſame place doth more plainlie ſay: *μὴ τοίνυν βίᾳ, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε*, that is to ſay, and therfore, my deare frend, bring not up your children in learning by compulſion and feare, but by playing and pleaſure.

[p. 536 E.]

The right readyng of *Plato*.

And you, that do read *Plato*, as ye ſhold, do well perceive, that theſe be no Queſtions aſked by *Socrates*, as doutes, but they be Sentences, firſt affirmed by *Socrates*, as mere trothes, and after, given forth by *Socrates*, as right Rules, moſt neceſſarie to be marked, and fitte to be folowed of all them, that would have children taughte, as they ſhould. And in this counſell, judgement, and authoritie of *Socrates* I will repoſe my ſelfe, untill I meete with a man of the contrarie mynde, whom I may juſtlie take to be wiſer, than I thinke *Socrates* was.

Young Jentlemen, be wiſelier taught to

Fonde ſcholemaſters neither can underſtand, nor will folow this good counſell of *Socrates*, but wiſe ryders, in their office, can and will

do both: which is the onelie cauſe, that commonly, the yong jentlemen of England, go ſo unwillinglie to ſchole, and run ſo faſte to the ſtable: For in verie deede fond ſcholemaſters, by feare, do beate into them the hatred of learning, and wiſe riders, by jentle allurementes, do breed up in them the love of riding. They finde feare, and bondage in ſcholes, They feele libertie and freedome in ſtables: which cauſeth them, utterlie to abhorre the one, and moſt gladlie to haunt the other. And I do not write this, that in exhorting to the one, I would diſſuade yong jentlemen from the other: yea I am ſorie, with all my harte, that they be given no more to riding, then they be: For, of all outward qualities, to ride faire, is moſt cumelie for him ſelfe, moſt neceſſarie for his contrey, and the greater he is in blood, the greater is his praiſe, the more he doth excede all other therein. It was one of the three excellent praiſes, amongeſt the noble jentlemen of the old *Perſians*, Alwaiſe to ſay troth, to ride faire, and ſhote well: and ſo it was engraven upon *Darius* tumbe, as *Strabo* beareth witneſſe.

ryde, by common ryders, than to learne, by common Scholemaſters.

Ryding.

Strabo 15.

Darius the king, lieth buried heare,
Who in riding and ſhoting had never peare.

But, to our purpoſe, yong men, by any meanes, leeſing the love of learning, whan by

tyme they cum to their owne rule, they carie commonlie from the ſchole with them a perpetuall hatred of their maſter, and a continuall contempt of learning. If ten Jentlemen be aſked, why they forget ſo ſone in Court, that which they were learning ſo long in ſchole, eight of them, or let me be blamed, will laie the fault on their ill handling, by their ſchole-maſters.

Cuſpinian doth report, that that noble Emperour *Maximilian* would lament verie oft his misfortune herein.

Paſtime. Learnyng.

Yet, ſome will ſay, that children of nature, love paſtime, and miſlike learning: bicauſe, in their kinde, the one is eaſie and pleaſant, the other hard and weriſom: which is an opinion not ſo trewe, as ſome men weene: For, the matter lieth not ſo much in the diſpoſition of them that be yong, as in the order and maner of bringing up, by them that be old, nor yet in the difference of learnyng and paſtime. For, beate a child, if he daunce not well, and cheriſh him, though he learne not well, ye ſhall have him, unwilling to go to daunce, and glad to go to his booke. Knocke him alwaies, when he draweth his ſhaft ill, and favor him againe, though he faut at his booke, ye ſhall have hym verie loth to be in the field, and verie willing to be in the ſchole. Yea, I ſaie more, and not of my ſelfe, but by

the judgement of thoſe, from whom few wiſe men will gladlie diſſent, that if ever the nature of man be given at any tyme, more than other, to receive goodnes, it is, in innocencie of yong yeares, before that experience of evill have taken roote in hym. For, the pure cleane witte of a ſweete yong babe is like the neweſt wax, moſt hable to receive the beſt and fayreſt printing: and like a new bright ſilver diſhe never occupied, to receive and kepe cleane anie good thyng that is put into it.

And thus, will in children, wiſelie wrought withall, maie eaſilie be won to be verie well willing to learne. And witte in children, by nature, namelie memorie, the onely keie and keper of all learning, is readieſt to receive, and ſureſt to kepe anie maner of thing, that is learned in yougth: This, lewde and learned, by common experience, know to be moſt trewe. For we remember nothyng ſo well when we be olde, as thoſe thinges which we learned when we were yong: And this is not ſtraunge, but common in all natures workes. Every man ſees, (as I ſayd before) new wax is beſt for printyng: new claie, fitteſt for working: new ſhorne wooll, apteſt for ſone and ſureſt dying: new freſh fleſh, for good and durable ſalting. And this ſimilitude is not rude, nor borowed of the larder houſe, but out of his ſcholehouſe,

will
witte
} in Children.

Yong yeares apteſt for learnyng.

of whom the wiſeſt of England neede not be aſhamed to learne. Yong Graftes grow not onelie ſoneſt, but alſo faireſt, and bring alwayes forth the beſt and ſweeteſt frute: yong whelpes learne eaſelie to carie: yong Popingeis learne quicklie to ſpeake: And ſo, to be ſhort, if in all other thinges, though they lacke reaſon, ſens, and life, the ſimilitude of youth is fitteſt to all goodneſſe, ſurelie nature, in mankinde, is moſt beneficiall and effectuall in this behalfe.

Therfore, if to the goodnes of nature be joyned the wiſedome of the teacher, in leading yong wittes into a right and plaine way of learnyng, ſurelie, children, kept up in Gods feare, and governed by his grace, maie moſt eaſelie be brought well to ſerve God and contrey both by virtue and wiſedome.

But if will, and witte, by farder age, be once allured from innocencie, delited in vaine ſightes, filed* with foull taulke, crooked with wilfulneſſe, hardned with ſtubburneſſe, and let looſe to diſobedience, ſurelie it is hard with jentleneſſe, but unpoſſible with ſevere crueltie, to call them backe to good frame againe. For, where the one perchance maie bend it, the other ſhall ſurelie breake it; and ſo in ſtead of ſome hope, leave an aſſured deſperation, and ſhameleſſe contempt of all goodneſſe, the

* *filed*] filled. 1571.

fardeſt pointe in all miſchief, as *Xenophon* doth moſt trewlie and moſt wittelie marke. *Xen. 1. Cyri Pæd.*

Therfore, to love or to hate, to like or contemne, to plie this waie or that waie to good or to bad, ye ſhall have as ye uſe a child in his youth.

And one example, whether love or feare doth worke more in a child, for vertue and learning, I will gladlie report: which maie be hard with ſome pleaſure, and folowed with more profit. Before I went into *Germanie*, I came to Brodegate in Leceterſhire, to take my leave of that noble Ladie *Jane Grey*, to whom I was exceding moch beholdinge. Hir parentes, the Duke and the Duches, with all the houſhould, Gentlemen and Gentlewomen, were huntinge in the Parke: I founde her, in her Chamber, readinge *Phædon Platonis* in Greeke, and that with as moch delite, as ſom jentleman wold read a merie tale in *Bocaſe*. After ſalutation, and dewtie done, with ſom other taulke, I aſked hir, whie ſhe wold leeſe ſoch paſtime in the Parke? ſmiling ſhe anſwered me: I wiſſe, all their ſporte in the Parke is but a ſhadoe to that pleaſure, that I find in *Plato:* Alas good folke, they never felt, what trewe pleaſure ment. And howe came you Madame, quoth I, to this deepe knowledge of pleaſure, and what did chieflie allure you unto it: ſeinge, not many women, Lady Jane Grey.

but verie fewe men have atteined thereunto? I will tell you, quoth ſhe, and tell you a troth, which perchance ye will mervell at. One of the greateſt benefites, that ever God gave me, is, that he ſent me ſo ſharpe and ſevere Parentes, and ſo jentle a ſcholemaſter. For when I am in preſence either of father or mother, whether I ſpeake, kepe ſilence, ſit, ſtand, or go, eate, drinke, be merie, or ſad, be ſowyng, plaiyng, dauncing, or doing anie thing els, I muſt do it, as it were, in ſoch weight, meſure, and number, even ſo perfitelie, as God made the world, or elſe I am ſo ſharplie taunted, ſo cruellie threatened, yea preſentlie ſome tymes, with pinches, nippes, and bobbes, and other waies, which I will not name, for the honor I beare them, ſo without meaſure miſordered, that I thinke my ſelfe in hell, till tyme cum, that I muſt go to *M. Elmer*, who teacheth me ſo jentlie, ſo pleaſantlie, with ſoch faire allurementes to learning, that I thinke all the tyme nothing, whiles I am with him. And when I am called from him, I fall on weeping, becauſe, what ſoever I do els, but learning, is ful of grief, trouble, feare, and whole miſliking unto me: And thus my booke, hath bene ſo moch my pleaſure, and bringeth dayly to me more pleaſure and more, that in reſpect of it, all other pleaſures, in very deede, be but trifles and troubles unto me. I remember this talke

gladly, both bicauſe it is ſo worthy of memorie, and bicauſe alſo, it was the laſt talke that ever I had, and the laſt tyme, that ever I ſaw that noble and worthie Ladie.

I could be over long, both in ſhewinge juſt cauſes, and in recitinge trewe examples, why learning ſhold be taught, rather by love than feare. He that wold ſee a perfite diſcourſe of it, let him read that learned treatiſe, which my frende *Joan. Sturmius* wrote *de inſtitutione Principis*, to the Duke of *Cleves*.

Sturmius de Inſt. Princ.

The godlie counſels of *Salomon* and *Jeſus* the ſonne of *Sirach*, for ſharpe kepinge in, and bridleinge of youth, are ment rather, for fatherlie correction, then maſterlie beating, rather for maners, than for learninge: for other places, than for ſcholes. For God forbid, but all evill touches, wantonnes, lyinge, pickinge, ſlouthe, will, ſtubburnneſſe, and diſobedience, ſhold be with ſharpe chaſtiſement, daily cut away.

Qui parcit virgæ, odit filium.

This diſcipline was well knowen, and diligentlie uſed, among the *Græcians*, and old *Romanes*, as doth appeare in *Ariſtophanes*, *Iſocrates*, and *Plato*, and alſo in the Comedies of *Plautus:* where we ſee that children were under the rule of three perſones: *Præceptore*, *Pædagogo*, *Parente:* the ſcholemaſter taught him learnyng with all jentlenes: the Governour corrected his maners, with moch ſharpeneſſe: The father held the ſterne of his whole obedience: And

1. Scholemaſter.
2. Governour.
3. Father.

ſo, he that uſed to teache, did not commonlie uſe to beate, but remitted that over to an other mans charge. But what ſhall we ſaie, whan now in our dayes, the ſcholemaſter is uſed, both for *Præceptor* in learnyng, and *Pædagogus* in maners. Surelie, I wold he ſhold not confound their offices, but diſcretelie uſe the dewtie of both ſo, that neither ill touches ſhold be left unpuniſhed, nor jentleſſe in teaching anie wiſe omitted. And he ſhall well do both, if wiſelie he do appointe diverſitie of tyme, and ſeparate place, for either purpoſe: uſing alwaiſe ſoch diſcrete moderation, as the ſcholehouſe ſhould be counted a ſanctuarie againſt feare: and verie well learning, a common pardon for ill doing, if the fault of it ſelfe be not over heinous.

The ſchole houſe.

And thus the children, kept up in Gods feare, and preſerved by his grace, finding paine in ill doing, and pleaſure in well ſtudiyng, ſhold eaſelie be brought to honeſtie of life, and perfitenes of learning, the onelie marke, that good and wiſe fathers do wiſhe and labour, that their children ſhold moſt buſelie and carefullie ſhoot at.

There is an other diſcommoditie, beſides crueltie in ſcholemaſters in beating away the love of learning from children, which hindreth learning and vertue, and good bringing up of youth, and namelie yong jentlemen, verie moch

Youth of England brought up with to much libertie.

in England. This fault is cleane contrary to the firſt. I wiſhed before, to have love of learning bred up in children: I wiſhe as moch now, to have yong men brought up in good order of living, and in ſome more ſevere diſcipline, then commonlie they be. We have lacke in England of ſoch good order, as the old noble *Perſians* ſo carefullie uſed: whoſe children, to the age of xxi. yeare, were brought up in learnyng, and exerciſes of labor, and that in ſoch place, where they ſhould, neither ſee that was uncumlie, nor heare that was unhoneſt. Yea, a yong jentleman was never free, to go where he would, and do what he liſte him ſelf, but under the kepe, and by the counſell, of ſome grave governour, untill he was, either maryed, or cald to beare ſome office in the common wealth. *Xen. 7. Cyri Pæd.*

And ſee the great obedience, that was uſed in old tyme to fathers and governours. No ſonne, were he never ſo old of yeares, never ſo great of birth, though he were a kynges ſonne, might not mary, but by his father and mothers alſo conſent. *Cyrus* the great, after he had conquered *Babylon*, and ſubdewed Riche king *Crœſus* with whole *Aſia minor*, cummyng tryumphantlie home, his uncle *Cyaxeris* offered him his daughter to wife. *Cyrus* thanked his uncle, and praiſed the maide, but for mariage he anſwered him with thies wiſe and ſweete

Xen. 8. Cyri Pæd.

wordes, as they be uttered by *Xenophon*, ὦ Κυαξάρη, τό τε γένος ἐπαινῶ, καὶ τὴν παῖδα, καὶ δῶρα. βούλομαι δὲ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ καὶ τῆς μητρὸς ταῦτά σοι συναινέσαι, &c. that is to ſay: Uncle *Cyaxeris*, I commend the ſtocke, I like the maide, and I allow well the dowrie, but (ſayth he) by the counſell and conſent of my father and mother, I will determine farther of thies matters.

Strong *Samſon* alſo in Scripture ſaw a maide that liked him, but he ſpake not to hir, but went home to his father and his mother, and deſired both father and mother to make the mariage for him. Doth this modeſtie, doth this obedience, that was in great kyng *Cyrus*, and ſtoute *Samſon*, remaine in our yong men at this daie? no ſurelie: For we live not longer after them by tyme, than we live farre different from them by good order. Our tyme is ſo farre from that old diſcipline and obedience, as now, not onelie yong jentlemen, but even verie girles dare without all feare, though not without open ſhame, where they liſt, and how they liſt, marie them ſelves in ſpite of father, mother, God, good order, and all. The cauſe of this evill is, that youth is leaſt looked unto, when they ſtand moſt neede of good kepe and regard. It availeth not, to ſee them well taught in yong yeares, and after whan they cum to

luſt and youthfull dayes, to give them licence to live as they luſt them ſelves. For, if ye ſuffer the eye of a yong Jentleman, once to be entangled with vaine ſightes, and the eare to be corrupted with fond or filthie taulke, the mynde ſhall quicklie fall ſicke, and ſoone vomit and caſt up all the holeſome doctrine, that he received in childhoode, though he were never ſo well brought up before. And being once inglutted with vanitie, he will ſtreight way loth all learning, and all good counſell to the ſame. And the parentes, for all their great coſt and charge, reape onelie in the end, the frute of grief and care.

Great mens ſonnes worſt brought up.

This evill is not common to poore men, as God will have it, but proper to riche and great mens children, as they deſerve it. In deede from ſeven, to ſeventene, yong jentlemen commonlie be carefullie enough brought up: But from ſeventene to ſeven and twentie (the moſt dangerous tyme of all a mans life, and moſt ſlipperie to ſtay well in) they have commonlie the rein* of all licens in their owne hand, and ſpeciallie ſoch as do live in the Court. And that which is moſt to be merveled at, commonlie, the wiſeſt and alſo beſt men be found the fondeſt fathers in this behalfe. And if ſom good

Wiſe men fond fathers.

* *rein*] reigne. 1570. 1571.

father wold ſeek ſome remedie herein, yet the mother (if the houſe hold of our Lady) had rather, yea, and will to, have her ſonne cunnyng and bold, in making him to lyve trimlie when he is yong, than by learning and travell, to be able to ſerve his Prince and his contrie, both wiſelie in peace, and ſtoutelie in warre, whan he is old.

Meane mens ſonnes come to great authoritie.

The fault is in your ſelves, ye noble mens ſonnes, and therfore ye deſerve the greater blame, that commonlie, the meaner mens children cum to be the wiſeſt councellours, and greateſt doers, in the weightie affaires of this Realme. And why? for God will have it ſo, of his providence: bicauſe ye will have it no otherwiſe, by your negligence.

And God is a good God, and wiſeſt in all his doinges, that will place vertue, and diſplace vice, in thoſe kingdomes, where he doth governe. For he knoweth, that Nobilitie, without vertue and wiſedome, is bloud in deede, but bloud trewelie, without bones and ſinewes: and ſo of it ſelfe, without the other, verie weake to beare the burden of weightie affaires.

Nobilitie without wiſedome.

The greateſt ſhippe in deede commonlie carieth the greateſt burden, but yet alwayes with the greateſt jeoperdie, not onelie for the perſons and goodes committed unto it, but even for the ſhyppe it ſelfe, except it be governed with the greateſt wiſedome.

Nobilitie with wiſedome.

But Nobilitie, governed by learning and wiſedome, is in deede moſt like a faire ſhippe, havyng tide and winde at will, under the rule of a ſkilfull maſter: whan contrarie wiſe, a ſhippe, caried, yea with the hieſt tide and greateſt winde, lacking a ſkilfull maſter, moſt commonlie, doth either ſinck it ſelfe upon ſandes, or breake it ſelfe upon rockes. And even ſo, how manie have bene either drowned in vaine pleaſure, or overwhelmed by ſtout wilfulneſſe, the hiſtories of England be able to affourde over many examples unto us. Therfore, ye great and noble mens children, if ye will have rightfullie that praiſe, and enjoie furelie that place, which your fathers have, and elders had, and left unto you, ye muſt kepe it, as they gat it, and that is, by the onelie waie of vertue, wiſedome, and worthineſſe.

Nobilitie with { Wiſedom. / out wiſedome.

Vaine pleaſure, and ſtoute wilfulnes, two greateſt enemies to Nobilitie.

For wiſedom, and vertue, there be manie faire examples in this Court, for yong Jentlemen to folow. But they be, like faire markes in the field, out of a mans reach, to far of, to ſhoote at well. The beſt and worthieſt men, in deede, be ſometimes ſeen, but ſeldom taulked withall: A yong Jentleman may ſometime knele to their perſon, but ſmallie uſe their companie, for their better inſtruction.

But yong Jentlemen are faine commonlie to

do in the Court, as yong Archers do in the field: that is take ſoch markes, as be nie them, although they be never ſo foule to ſhoote at. I meene, they be driven to kepe companie with the worſte: and what force ill companie hath, to corrupt good wittes, the wiſeſt men know beſt.

Ill companie marreth youth.

And not ill companie onelie, but the ill opinion alſo of the moſt part, doth moch harme, and namelie of thoſe, which ſhold be wiſe in the trewe decyphring of the good diſpoſition of nature, of cumlineſſe in Courtlie maners, and all right doinges of men.

The Court judgeth worſt of the beſt natures in youth.

But error and phantaſie do commonlie occupie the place of troth and judgement. For, if a yong jentleman be demeure and ſtill of nature, they ſay, he is ſimple and lacketh witte: if he be baſhefull, and will ſoon bluſhe, they call him a babiſhe and ill brought up thyng, when *Xenophon* doth preciſelie note in *Cyrus*, that his baſhfulnes in youth was the verie trewe ſigne of his vertue and ſtoutnes after: If he be innocent and ignorant of ill, they ſay, he is rude, and hath no grace, ſo ungraciouſlie do ſom graceleſſe men miſuſe the faire and godlie word GRACE.

Xen. in 1. *Cyr. Pæd.*

The Grace in Courte.

But if ye would know, what grace they meene, go, and looke, and learne amonges them, and ye ſhall ſee that it is: Firſt, to

bluſh at nothing. And bluſhyng in youth, ſayth *Ariſtotle*, is nothyng els, but feare to do ill: which feare beyng once luſtely fraid away from youth, then foloweth, to dare do any miſchief, to contemne ſtoutly any goodneſſe, to be buſie in every matter, to be ſkilfull in every thyng, to acknowledge no ignorance at all. To do thus in Court, is counted of ſome the chief and greateſt grace of all: and termed by the name of a vertue, called Corage and boldneſſe, whan *Craſſus* in *Cicero* teacheth the cleane contrarie, and that moſt wittelie, ſaying thus: *Audere, cum bonis etiam rebus conjunctum, per ſeipſum eſt magnopere fugiendum.* Which is to ſay, to be bold, yea in a good matter, is for it ſelf, greatlie to be eſchewed.

Grace of Courte.

Cic. 3. *de Or.*

Boldnes yea in a good matter, not to be praiſed.

Moreover, where the ſwing goeth, there to follow, fawne, flatter, laugh and lie luſtelie at other mens liking. To face, ſtand formeſt, ſhove backe: and to the meaner man, or unknowne in the Court, to ſeeme ſomwhat ſolemne, coye, big, and dangerous of looke, taulk, and anſwere: To thinke well of him ſelfe, to be luſtie in contemning of others, to have ſome trim grace in a privie mock. And in greater preſens, to beare a brave looke to be warlike, though he never looked enemie in the face in warre: yet ſom warlike ſigne muſt be uſed, either a ſlovinglie buſking, or an over-

More Grace of Courte.

ſtaring frounced hed, as though out of everie heeres toppe ſhould ſuddenlie ſtart out a good big othe, when nede requireth, yet praiſed be God, England hath at this time manie worthie Capitaines and good ſouldiours, which be in deede, ſo honeſt of behaviour, ſo cumlie of conditions, ſo milde of maners, as they may be examples of good order, to a good ſort of others, which never came in warre. But to retorne, where I left: In place alſo, to be able to raiſe taulke, and make diſcourſe of everie riſhe:* to have a verie good will, to heare him ſelfe ſpeake: To be ſeene in Palmeſtrie, wherby to conveie to chaſt eares, ſom fond or filthie taulke.

Men of warre, beſt of conditions.

Palmiſtrie.

And, if ſom Smithfeild Ruffian take up ſom ſtrange going: ſom new mowing with the mouth: ſom wrinchyng with the ſhoulder, ſom brave proverbe: ſom freſh new othe, that is not ſtale, but will rin round in the mouth: ſom new diſguiſed garment, or deſperate hat, fond in facion, or gauriſh in colour, what ſoever it coſt, how ſmall ſoever his living be, by what ſhift ſoever it be gotten, gotten muſt it be, and uſed with the firſt, or els the grace of it is ſtale and gone: ſom part of this graceleſſe grace was diſcribed by me in a little rude verſe long ago.

* *riſhe*] 1570, 1571; *ruſh*, Upton.

To laughe, to lie, to flatter, to face:
Foure waies in Court to win men grace.
If thou be thrall to none of thiefe,
Away good Peek goos, hence John Cheefe:
Marke well my word, and marke their dede,
And thinke this verfe part of thy Crede.

Would to God, this taulke were not trewe, and that fom mens doinges were not thus: I write not to hurte any, but to proffit fom: to accufe none, but to monifh foch, who, allured by ill counfell, and folowing ill example, contrarie to their good bringyng up, and againft their owne good nature, yeld overmoch to thies folies and faultes: I know many ferving men, of good order, and well ftaide: And againe, I heare faie, there be fom ferving men do but ill fervice to their yong maflers. Yea, rede *Terence* and *Plaut.* advifedlie over, and ye fhall finde in thofe two wife writers, almoft in every commedie, no unthriftie yong man, that is not brought thereunto by the fotle inticement of fom lewd fervant. And even now in our dayes *Getæ* and *Davi*, *Gnatos* and manie bold bawdie *Phormios* to, be preafing in, to pratle on everie ftage, to medle in everie matter, whan honeft *Parmenos* fhall not be hard, but beare fmall fwing with their maflers. Their companie, their taulke, their over great experience in mifchief, doth eafelie corrupt the beft natures, and beft brought up wittes.

Ill: Councell. Company.

Servinge men.

Terentius. *Plautus.*

Servi corruptelæ juvenum.

Multi Getæ, pauci Parmenones.

Miſorders in the countrey.

But I mervell the leſſe, that thies miſorders be emonges ſom in the Court, for commonlie in the contrie alſo everie where, innocencie is gone: Baſhfulneſſe is baniſhed: moch preſumption in yougthe: ſmall authoritie in aige: Reverence is neglected: dewties be confounded: and to be ſhorte, diſobedience doth overflowe the bankes of good order, almoſte in everie place, almoſte in everie degree of man.

Meane men have eies to ſee, and cauſe to lament, and occaſion to complaine of thies miſeries: but other have authoritie to remedie them, and will do ſo to, whan God ſhall think time fitte. For, all thies miſorders be Goddes juſte plages, by his ſufferance brought juſtelie upon us, for our ſinnes, which be infinite in nomber, and horrible in deede, but namelie, for the greate abhominable ſin of unkindneſſe: but what unkindneſſe? even ſuch unkindneſſe as was in the Jewes, in contemninge Goddes voice, in ſhrinking from his woorde, in wiſhing backe againe for *Egypt*, in committing aduoultrie and hordom, not with the women, but with the doctrine of Babylon, did bring all the plages, deſtructions, and Captivities, that fell ſo ofte and horriblie, upon Iſraell.

Contempt of Gods trewe Religion.

We have cauſe alſo in England to beware of unkindneſſe, who have had, in ſo fewe yeares, the Candel of Goddes woorde, ſo oft lightned, ſo oft put out, and yet will venture

by our unthankfulneſſe in doctrine and ſinfull life, to leeſe againe, lighte, Candle, Candleſticke and all. *Doctrina. Mores.*

God kepe us in his feare, God grafte in us the trewe knowledge of his woorde, with a forward will to folowe it, and ſo to bryng forth the ſweete fruites of it, and then ſhall he preſerve us by his Grace, from all maner of terrible dayes.

The remedie of this, doth not ſtand onelie, in making good common lawes for the hole Realme, but alſo, (and perchance chieflie) in obſerving private diſcipline everie man carefullie in his own houſe: and namelie, if ſpeciall regard be had to yougth: and that, not ſo moch, in teaching them what is good, as in keping them from that, that is ill. *Publicæ Leges.* *Domeſtica diſciplina.* *Cognitio boni.*

Therefore, if wiſe fathers be not as well ware in weeding from their Children ill thinges, and ill companie, as they were before, in graftinge in them learninge, and providing for them good ſcholemaſters, what frute they ſhall reape of all their coſte and care, common experience doth tell. *Ignoratio mali.*

Here is the place, in yougthe is the time whan ſom ignorance is as neceſſarie, as moch knowledge, and not in matters of our dewtie towardes God, as ſom wilful wittes willinglie againſte their owne knowledge, perniciouſlie againſte their owne conſcience, have of late Some ignorance, as good as knowledge.

Chriſoſt. de Fato. openlie taught. In deede *S. Chryſoſtome*, that noble and eloquent Doctor, in a ſermon *contra fatum*, and the curious ſerchinge of nativities, doth wiſelie ſaie, that ignorance therein is better than knowledge: But to wring this ſentence, to wreſte thereby out of mens handes the knowledge of Goddes doctrine, is without all reaſon, againſt common ſence, contrarie to the judgement alſo of them, which be the diſcreteſt men, and beſt learned, on their own ſide. I know, *Julianus Apoſtata* did ſo, but I never hard or red, that any auncyent father of the primitive chirch, either thought or wrote ſo.

Julia. Apoſtat.

Innocency in youth.

But this ignorance in yougthe, which I ſpake on, or rather this ſimplicitie, or moſt trewlie, this innocencie, is that, which the noble *Perſians*, as wiſe *Xenophon* doth teſtifie, were ſo carefull to breede up their yougth in. But Chriſtian fathers commonlie do not ſo. And I will tell you a tale, as moch to be miſliked, as the *Perſians* example is to be folowed.

A childe ill brought up.

This laſt ſomer, I was in a Jentlemans houſe: where a yong childe, ſomwhat paſt fower yeare olde, cold in no wiſe frame his tonge, to ſaie a little ſhorte grace: and yet he could roundlie rap out ſo many ugle othes, and thoſe of the neweſt facion, as ſom good man of foureſcore yeare old hath never hard named before: and that which was moſt deteſtable of all, his father

Ill Parents.

and mother wold laughe at it. I moche doubte, what comforte, an other daie, this childe ſhall bring unto them. This Childe uſing moche the companie of ſervinge men, and geving good eare to their taulke, did eaſelie learne, which he ſhall hardlie forget all daies of his life hereafter: So likewiſe, in the Courte, if a yong Jentleman will ventur him ſelf into the companie of Ruffians, it is over greate a jeoperdie, leſt their facions, maners, thoughtes, taulke, and deedes, will verie ſone be over * like. The confounding of companies breedeth confuſion of good maners both in the Courte, and everie where elſe. Ill companie.

And it maie be a great wonder, but a greater ſhame, to us Chriſtian men, to underſtand, what a heathen writer, *Iſocrates*, doth leave in memorie of writing, concerning the care, that the noble Citie of *Athens* had, to bring up their yougthe in honeſt companie and vertuous diſcipline, whoſe taulke in Greke is to this effect in Engliſhe. *Iſocrates.*

" The Citie was not more carefull to ſee " their Children well taughte, than to ſee their " yong men well governed: which they brought " to paſſe, not ſo much by common lawe, as " by private diſcipline. For they had more " regard, that their yougthe by good order " ſhold not offend, than how, by lawe, they *In Orat. Ariopag.*

* *over*] Upton; ever, 1570, 1571.

" might be puniſhed: And if offenſe were " committed, there was neither waie to hide " it, neither hope of pardon for it. Good na- " tures were not ſo moche openlie praiſed as " they were ſecretlie marked, and watchfullie " regarded, leſt they ſhould leeſe the goodnes " they had. Therefore in ſcholes of ſinging " and dauncing, and other honeſt exerciſes, " governours were appointed, more diligent to " overſee their good maners, than their maſters " were, to teach them anie learning. It was " ſom ſhame to a yong man, to be ſeene in the " open market: and if for buſineſſe he paſſed " throughe it, he did it with a mervelous mo- " deſtie and baſhefull facion. To eate or drinke " in a Taverne, was not onelie a ſhame, but " alſo puniſhable, in a yong man. To con- " trarie or to ſtand in termes with an old man, " was more heinous, than in ſom place, to re- " buke and ſcolde with his owne father:" with manie other mo good orders and faire diſci- plines, which I referre to their reading, that have luſt to looke upon the deſcription of ſuch a worthie common welthe.

Good ſeede, worthie frute.

And to know, what worthie frute did ſpring of ſoch worthie ſeede, I will tell yow the moſt mervell of all, and yet ſoch a trothe, as no man ſhall denie it, except ſuch as be ignorant in knowledge of the beſt ſtories.

Athenes.

Athens, by this diſcipline and good ordering

of yougthe, did breede up, within the circuite of that one Citie, within the compas of one hondred yeare, within the memorie of one mans life, ſo manie notable Capitaines in warre, for worthineſſe, wiſdome and learning, as be ſcarſe matchable, no not in the ſtate of Rome, in the compas of thoſe ſeaven hondred yeares, whan it floriſhed moſte. *Roma.*

And bicauſe I will not onelie ſaie it, but alſo prove it, the names of them be theſe. *Miltiades*, *Themiſtocles*, *Xantippus*, *Pericles*, *Cymon*, *Alcybiades*, *Thraſybulus*, *Conon*, *Iphicrates*, *Xenophon*, *Timotheus*, *Theopompus*, *Demetrius* and divers other mo: of which everie one maie juſtelie be ſpoken that worthie praiſe, which was geven to *Scipio Africanus*, who, *Cicero* douteth, whether he were more noble Capitaine in warre, or more eloquent and wiſe councelor in peace. And if ye beleve not me, read diligentlie *Æmilius Probus* in Latin, and *Plutarche* in Greke, which two had no cauſe either to flatter or lie upon anie of thoſe which I have recited. The noble Capitaines of Athens. *Æmil. Probus.* *Plutarchus.*

And beſide nobilitie in warre, for excellent and matcheles maſters in all maner of learninge, in that one Citie, in memorie of one aige, were mo learned men, and that in a maner altogether, than all tyme doth remember, than all place doth affourde, than all other tonges do conteine. And I do not meane of The learned men of Athenes.

thoſe Authors, which, by injurie of tyme, by negligence of men, by crueltie of fier and ſworde, be loſt, but even of thoſe, which by Goddes grace are left yet unto us: of which I thank God, even my poore ſtudie lacketh not one. As, in Philoſophie, *Plato*, *Ariſtotle*, *Xenophon*, *Euclide*, and *Theophraſt:* In eloquens and Civill lawe, *Demoſthenes*, *Æſchines*, *Lycurgus*, *Dinarchus*, *Demades*, *Iſocrates*, *Iſæus*, *Lyſias*, *Antiſthenes*, *Andocides:* In hiſtories, *Herodotus*, *Thucydides*, *Xenophon:* and which we lacke, to oure great loſſe, *Theopompus* and *Ephorus:* In Poetrie, *Æſchylus*, *Sophocles*, *Euripides*, *Ariſtophanes*, and ſomewhat of *Menander*, *Demoſthenes* ſiſter ſonne.

Learnyng chiefly conteined in the Greke, and in no other tong.

Now, let Italian, and Latin it ſelf, Spaniſhe, French, Douch, and Engliſhe bring forth their lerning, and recite their Authors, *Cicero* onelie excepted, and one or two moe in Latin, they be all patched cloutes and ragges, in compariſon of faire woven broade clothes. And trewelie, if there be any good in them, it is either lerned, borowed, or ſtolne, from ſome one of thoſe worthie wittes of *Athens*.

The remembrance of ſoch a common welthe, uſing ſoch diſcipline and order for yougthe, and thereby bringing forth to their praiſe, and leaving to us for our example, ſuch Capitaines for warre, ſoch Councelors for peace, and matcheles maſters for all kinde of learninge, is plea-

ſant for me to recite, and not irkſum, I truſt, for other to heare, except it be ſoch, as make neither counte of vertue nor learninge.

Contemners of learnyng.

And whether there be anie ſoch or no, I can not well tell: yet I heare ſaie, ſome yong Jentlemen of oures count it their ſhame to be counted learned: and perchance, they count it their ſhame to be counted honeſt alſo, for I heare ſaie, they medle as litle with the one, as with the other. A mervelous caſe, that Jentlemen ſhold ſo be aſhamed of good learning, and never a whit aſhamed of ill maners: ſoch do laie for them, that the Jentlemen of France do ſo: which is a lie, as God will have it. *Langæus* and *Bellæus* that be dead, and the noble *Vidam* of Chartres, that is alive, and infinite mo in France, which I heare tell of, prove this to be moſt falſe. And though ſom, in France, which will nedes be Jentlemen, whether men will or no, and have more jentleſhipe in their hat, than in their hed, be at deadlie feude with both learning and honeſtie, yet I beleve, if that noble Prince, king *Francis* the firſt were alive, they ſhold have neither place in his Courte, nor penſion in his warres, if he had knowledge of them. This opinion is not French, but plaine Turckiſhe: from whens ſom Frenche fetche moe faultes, than this: which, I praie God, kepe out of England, and ſend alſo thoſe of oures better mindes, which

Jentlemen of France.

Franciſcus 1. *Nobiliſ. Francorum Rex.*

bend them ſelves againſte vertue and learninge, to the contempte of God, diſhonor of their contrie, to the hurt of manie others, and at length, to the greateſt harme, and utter deſtruction of themſelves.

Som other, having better nature, but leſſe witte, (for ill commonlie have over moch witte) do not utterlie diſpraiſe learning, but they ſaie, that without learning, common experience, knowledge of all facions, and haunting all companies, ſhall worke in yougthe both wiſdome and habilitie, to execute anie weightie affaire. Surelie long experience doth proffet moch, but moſte, and almoſt onelie to him (if we meane honeſt affaires) that is diligentlie before inſtructed with preceptes of well doinge. For good precepts of learning be the eyes of the minde, to looke wiſelie before a man, which waie to go right, and which not.

Experience without learnyng.

Learnyng teacheth more in one yeare than experience in twentie: And learning teacheth ſafelie, when experience maketh mo miſerable then wiſe. He haſardeth ſore, that waxeth wiſe by experience. An unhappie Maſter he is, that is made cunning by manie ſhippewrakes: A miſerable merchant, that is neither riche nor wiſe, but after ſom bankroutes. It is coſtlie wiſdom, that is bought by experience. We know by experience it ſelfe, that it is a mervelous paine, to finde oute but a ſhort waie

Learnyng.

Experience.

by long wandering. And ſurelie, he that wold prove wiſe by experience, he maie be wittie in deede, but even like a ſwift runner, that runneth faſt out of his waie, and upon the night, he knoweth not whither. And verilie they be feweſt of number, that be happie or wiſe by unlearned experience. And looke well upon the former life of thoſe fewe, whether your example be old or yonge, who without learning have gathered, by long experience, a litle wiſdom, and ſom happines: and whan you do conſider, what miſcheife they have committed, what dangers they have eſcaped (and yet twenty for one do periſhe in the adventure) than thinke well with yourſelfe, whether ye wold, that your owne ſon ſhold cum to wiſdom and happines by the waie of ſoch experience or no.

Syr *Roger Chamloe.*

It is a notable tale, that old Syr *Roger Chamloe*, ſometime cheife Juſtice, wold tell of him ſelfe. Whan he was Auncient in Inne of Courte, certaine yong Jentlemen were brought before him, to be corrected for certaine miſorders: And one of the luſtieſt ſaide: Syr, we be yong jentlemen, and wiſe men before us have proved all facions, and yet thoſe have done full well: this they ſaid, becauſe it was well knowen, that Syr *Roger* had bene a good feloe in his yougth. But he aunſwered them verie wiſelie. In deede, ſaith he, in

yougthe, I was, as you ar now: and I had twelve feloes like unto my ſelf, but not one of them came to a good ende. And therfore, folow not my example in yougth, but folow my councell in aige, if ever ye thinke to cum to this place, or to thies years, that I am cum unto, leſſe ye meete either with povertie or Tiburn in the way.

Experience.

Thus, experience of all facions in yougthe, beinge, in profe, alwaiſe dangerous, in iſſue, ſeldom luckie, is a waie, in deede, to overmoch knowledge, yet uſed commonlie of ſoch men, which be either caried by ſom curious affection of mynde, or driven by ſom hard neceſſitie of life, to haſard the triall of over manie perilous adventures.

Eraſmus.

Experience, the ſcholehouſe of Foles, and ill men.

Eraſmus the honor of learning of all oure time, ſaide wiſelie that experience is the common ſcholehouſe of foles, and ill men: Men of witte and honeſtie be otherwiſe inſtructed. For there be, that kepe them out of fier, and yet was never burned: That be ware of water, and yet was never nie drowninge: That hate harlottes, and was never at the ſtewes: That abhorre falſhode, and never brake promis themſelves.

But will ye ſee a fit Similitude of this adventured experience. A Father, that doth let louſe his ſon to all experiences, is moſt like a fond Hunter, that letteth ſlippe a whelpe to

the hole herde. Twentie to one, he ſhall fall upon a raſcall, and let go the faire game. Men that hunt ſo, be either ignorant perſones, previe ſtealers, or night walkers.

Learning therefore, ye wiſe fathers, and good bringing up, and not blinde and dangerous experience, is the next and readieſt waie, that muſt leede your Children, firſt, to wiſdom, and than to worthineſſe, if ever ye purpoſe they ſhall cum there.

How experience may proffet.

And to ſaie all in ſhorte, though I lacke Authoritie to give counſell, yet I lacke not good will to wiſhe, that the yougthe in England, ſpeciallie Jentlemen, and namelie nobilitie, ſhold be by good bringing up, ſo grounded in judgement of learninge, ſo founded in love of honeſtie, as, whan they ſhold be called forthe to the execution of great affaires, in ſervice of their Prince and contrie, they might be hable to uſe and to order all experiences, were they good were they bad, and that, according to the ſquare, rule, and line, of wiſdom, learning and vertue.

Diligent learninge ought to be joyned with pleaſant paſtimes, namelie in a jentleman.

And I do not meene, by all this my taulke, that yong Jentlemen ſhould alwaies be poring on a booke, and by uſing good ſtudies ſhold leeſe honeſt pleaſure, and haunt no good paſtime, I meene nothinge leſſe: For it is well knowne, that I both like and love, and have alwaies, and do yet ſtill uſe, all exerciſes and

paſtimes, that be fitte for my nature and habilitie. And beſide naturall diſpoſition, in judgement alſo, I was never, either Stoick in doctrine, or Anabaptiſt in Religion, to miſlike a merie, pleaſant, and plaifull nature, if no outrage be committed, againſt lawe, meſure, and good order.

Therefore, I wold wiſhe, that, beſide ſome good time, fitlie appointed, and conſtantlie kepte, to encreaſe by readinge the knowledge of the tonges and learning, yong jentlemen ſhold uſe, and delite in all Courtelie exerciſes, and Jentlemanlike paſtimes. And good cauſe whie: For the ſelf ſame noble Citie of Athenes, juſtlie commended of me before, did wiſelie and upon great conſideration appoint the Muſes, *Apollo*, and *Pallas*, to be patrones of learning to their youghte. For the Muſes, beſides learning, were alſo Ladies of dauncinge, mirthe, and minſtrelſie: *Apollo* was god of ſhooting, and Author of cunning playing upon Inſtrumentes: *Pallas* alſo was Laidie miſtres in warres. Wherbie was nothing elſe ment, but that learninge ſhold be alwaiſe mingled with honeſt mirthe and cumlie exerciſes: and that warre alſo ſhold be governed by learning, and moderated by wiſdom, as did well appeare in thoſe Capitaines of *Athenes* named by me before, and alſo in *Scipio* and *Cæſar*, the two Diamondes of Rome.

Learnyng joyned with paſtimes.

Muſæ.

Apollo.

Pallas.

And *Pallas* was no more feared, in weering *Ægida*, than ſhe was praiſed, for choſing *Oliva:* whereby ſhineth the glory of learning, which thus was Governour and Miſtres, in the noble Citie of *Athenes*, both of warre and peace. Learning rewleth both warre and peace.

Therefore, to ride cumlie: to run faire at the tilte or ring: to plaie at all weapones: to ſhoote faire in bow, or ſurelie in gon: to vaut luſtely: to runne: to leape: to wreſtle: to ſwimme: To daunce cumlie: to ſing, and playe of inſtrumentes cunnyngly: to Hawke: to hunte: to playe at tennes, and all paſtimes generally, which be joyned with labor, uſed in open place, and on the day light, conteining either ſome fitte exerciſe for warre, or ſome pleaſant paſtime for peace, be not onelie cumlie and decent, but alſo verie neceſſarie, for a Courtlie Jentleman to uſe. The paſtimes that be fitte for Courtlie Jentlemen.

But of all kinde of paſtimes fitte for a Jentleman, I will, God willing, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to ſatisfie ſom, I truſt, with ſom reaſon, that be more curious in marking other mens doinges, than carefull in mendyng their owne faultes. And ſom alſo will nedes buſie them ſelves in merveling, and adding thereunto unfrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choiſe to ſpend ſoch tyme in writyng of trifles, The Cokpitte.

as the ſchole of ſhooting, the Cockpitte, and this booke of the firſt Principles of Grammer, rather than to take ſome weightie matter in hand, either of Religion, or Civill diſcipline.

Wiſe men, I know, will well allow of my choiſe herein: and as for ſuch, who have not witte of themſelves, but muſt learne of others, to judge right of mens doynges, let them read that wiſe Poet *Horace* in his *Arte Poetica*, who willeth wiſe men to be ware of hie and loftie Titles. For great ſhippes require coſtlie tackling, and alſo afterward dangerous government: Small boates be neither verie chargeable in makyng, nor verie oft in great jeoperdie: and yet they cary many tymes as good and coſtlie ware, as greater veſſels do. A meane Argument may eaſelie beare the light burden of a ſmall faute, and have alwaiſe at hand a ready excuſe for ill handling: And ſome praiſe it is, if it ſo chaunce, to be better in deede, than a man dare venture to ſeeme. A hye title doth charge a man with the heavie burden of to great a promiſe: and therfore ſayth *Horace* verie wittelie, that that Poete was a verie foole, that began hys booke with a goodlie verſe in deede, but over proude a promiſe.

A booke of a lofty title beareth the brag of over-great a promiſe.

The right choiſe, to choſe a fitte Argument to write upon.

Hor. in Arte Poet.

Fortunam Priami cantabo et nobile bellum.

And after, as wiſelie.

Quantò rectiùs hic, qui nil molitur ineptè, etc.

Meaning *Homer*, who, within the compaſſe of a ſmal Argument, of one harlot, and of one good wife, did utter ſo moch learning in all kinde of ſciences, as, by the judgement of *Quintilian*, he deſerveth ſo hie a praiſe, that no man yet deſerved to ſit in the ſecond degree beneth him. And thus moch out of my way, concerning my purpoſe in ſpending penne, and paper, and tyme, upon trifles, and namelie to aunſwere ſome, that have neither witte nor learning, to do any thyng them ſelves, neither will nor honeſtie, to ſay well of other.

Homers wiſdom in choice of his Argument.

To joyne learnyng with cumlie exerciſes, *Conte Baldeſar Caſtiglione* in his booke, *Cortegiano*, doth trimlie teache: which booke, adviſedlie read, and diligentlie folowed, but one yeare at home in England, would do a yong jentleman more good, I wiſſe, then three yeares travell abrode ſpent in *Italie*. And I mervell this booke is no more read in the Court, than it is, ſeying it is ſo well tranſlated into Engliſh by a worthie Jentleman Syr *Th. Hobbie*, who was many wayes well furniſhed with learnyng, and very expert in knowledge of divers tonges.

The Cortegian, an excellent booke for a jentleman.

Syr *Tho. Hobbye.*

And beſide good preceptes in bookes, in all kinde of tonges, this Court alſo never lacked many faire examples, for yong jentlemen to folow: And ſurelie, one example is more valiable, both to good and ill, than twenty pre-

Examples better then preceptes.

ceptes written in bookes: and ſo *Plato*, not in one or two, but diverſe places, doth plainlie teach.

King Ed. 6. If kyng *Edward* had lived a litle longer, his onely example had breed ſoch a raſe of worthie learned jentlemen, as this Realme never yet did affourde.

The yong Duke of Suffolke. *L. H. Martrevers.* And, in the ſecond degree, two noble Primeroſes of Nobilitie, the yong Duke of Suffolke, and Lord *H. Matrevers*, were ſoch two examples to the Courte for learnyng, as our tyme may rather wiſhe, than looke for agayne.

Syr John Cheke. D. Readman. At Cambridge alſo, in S. Johns Colledge, in my tyme, I do know, that not ſo much the good ſtatutes, as two Jentlemen of worthie memorie, Syr *John Cheke* and Doctour *Readman*, by their onely example of excellency in learnyng, of godlynes in livyng, of diligencie in ſtudying, of councell in exhorting, of good order in all thyng, did breed up ſo many learned men in that one College of S. Johns at one time, as I beleve, the whole Univerſitie of *Lovaine* in many yeares was never able to affourd.

Queene Eliſabeth. Preſent examples of this preſent tyme I liſt not to touch: yet there is one example for all the Jentlemen of this Court to folow, that may well ſatisfie them, or nothing will ſerve them, nor no example move them to goodnes and learnyng.

It is your ſhame, (I ſpeake to you all, you yong Jentlemen of England) that one mayd ſhould go beyond you all, in excellencie of learnyng and knowledge of divers tonges. Pointe forth ſix of the beſt given Jentlemen of this Court, and all they together ſhew not ſo much good will, ſpend not ſo much tyme, beſtow not ſo many houres, dayly, orderly and conſtantly, for the increaſe of learning and knowledge, as doth the Queenes Majeſtie her ſelfe. Yea I beleve, that beſide her perfit readines in *Latin*, *Italian*, *French* and *Spaniſh*, ſhe readeth here now at Windſore more Greeke every day than ſome Prebendarie of this Chirch doth read *Latin* in a whole weeke. And that which is moſt praiſe worthie of all, within the walles of her privie chamber ſhe hath obteyned that excellencie of learnyng, to underſtand, ſpeake and write, both wittely with head, and faire with hand, as ſcarſe one or two rare wittes in both the Univerſities have in many yeares reached unto. Amongeſt all the benefites that God hath bleſſed me with all, next the knowledge of Chriſtes true Religion, I counte this the greateſt, that it pleaſed God to call me to be one poore miniſter in ſettyng forward theſe excellent giftes of learnyng in this moſt excellent Prince. Whoſe onely example if the reſt of our nobilitie would folow, than might England be for learnyng and wiſedome in nobilitie a ſpectacle to all the

Ill Examples have more force, then good examples.

world beſide. But ſee the miſhap of men: The beſt examples have never ſuch force to move to any goodnes, as the bad, vaine, light and fond, have to all ilnes.

And one example, though out of the compas of learning, yet not out of the order of good maners, was notable in this Courte not fullie xxiiii. yeares a go, when all the actes of Parlament, many good Proclamations, diverſe ſtrait commaundementes, ſore puniſhment openlie, ſpeciall regarde privatelie, cold not do ſo moch to take away one miſorder, as the example of one big one of this Courte did, ſtill to kepe up the ſame: The memorie whereof doth yet remaine in a common proverbe of Birching lane.

Great men in Court by their example make or marre all other mens maners.

Take hede therfore, ye great ones in the Court, yea though ye be the greateſt of all, take hede what ye do, take hede how ye live. For as you great ones uſe to do, ſo all meane men love to do. You be in deed makers or marrers of all mens maners within the Realme. For though God hath placed yow to be cheife in making of lawes, to beare greateſt authoritie, to commaund all others: yet God doth order, that all your lawes, all your authoritie, all your commaundementes, do not halfe ſo moch with meane men, as doth your example and maner of livinge. And for example even in the greateſt matter, if yow your ſelves do ſerve God gladlie and orderlie for conſcience ſake, not coldlie and

Example in Religion.

ſomtyme for maner ſake, you carie all the Courte with yow and the whole Realme beſide earneſtlie and orderlie to do the ſame. If yow do otherwiſe, yow be the onelie authors of all miſorders in Religion not onelie to the Courte, but to all England beſide. Infinite ſhall be made cold in Religion by your example, that never were hurt by reading of bookes.

Example in apparell.

And in meaner matters, if three or foure great ones in Courte will nedes outrage in apparell, in huge hoſe, in monſtrous hattes, in gauriſhe colers, let the Prince Proclame, make Lawes, order, puniſhe, commaunde everie gate in London dailie to be watched, let all good men beſide do everie where what they can, ſurelie the miſorder of apparell in mean men abrode ſhall never be amended, except the greateſt in Courte will order and mend them ſelves firſt. I know ſom greate and good ones in Courte were authors, that honeſt Citizens of London ſhould watche at everie gate, to take miſordered perſones in apparell. I know that honeſt Londoners did ſo: And I ſawe, which I ſawe than and reporte now with ſom greife, that ſom Courtlie men were offended with theſe good men of London. And that which greved me moſt of all, I ſawe the verie ſame tyme, for all theis good orders commaunded from the Courte and executed in London, I ſawe, I ſay, cum out of London, even unto the preſence of the

Maſters, Uſhers, and

Scholers of-fence.

Prince, a great rable of meane and light perſones in apparell, for matter, againſt lawe, for making, againſt order, for facion, namelie hoſe, ſo without all order, as he thought himſelfe moſt brave, that durſt do moſt in breaking order and was moſt monſterous in miſorder. And for all the great commaundementes that came out of the Courte, yet this bold miſorder was winked at and borne withall in the Courte. I thought it was not well, that ſom great ones of the Court durſt declare themſelves offended with good men of London for doinge their dewtie, and the good ones of the Courte would not ſhew themſelves offended with ill men of London for breaking good order. I fownde thereby a ſayinge of *Socrates* to be moſt trewe, that ill men be more haſtie, than good men be forwarde, to proſecute their purpoſes, even as Chriſt himſelfe ſaith, of the Children of light and darknes.

Beſide apparell, in all other thinges to, not ſo moch good lawes and ſtrait commaundementes, as the example and maner of living of great men, doth carie all meane men everie where, to like and love and do, as they do.

Example in ſhootyng.

For if but two or three noble men in the Court wold but beginne to ſhoote, all yong Jentlemen, the whole Court, all London, the whole Realme, wold ſtraight waie exerciſe ſhooting.

What praiſe ſhold they wynne to themſelves,

what commoditie ſhold they bring to their contrey, that would thus deſerve to be pointed at: Beholde, there goeth the author of good order, the guide of good men. I cold ſay more, and yet not overmoch. But perchance ſom will ſay, I have ſtepte to farre, out of my ſchole into the common welthe, from teaching a yong ſcholer to moniſhe greate and noble men: yet I truſt good and wiſe men will thinke and judge of me, that my minde was not ſo moch to be buſie and bold with them, that be great now, as to give trewe adviſe to them, that may be great hereafter. Who, if they do, as I wiſhe them to do, how great ſo ever they be now by blood and other mens meanes, they ſhall becum a greate deale greater hereafter by learninge, vertue and their owne deſertes: which is trewe praiſe, right worthines and verie Nobilitie in deede. Yet, if ſom will needes preſſe me, that I am to bold with great men and ſtray to farre from my matter, I will aunſwere them with *S. Paul, ſive per contentionem, ſive quocunque modo, modò Chriſtus prædicetur, etc.* even ſo, whether in place, or out of place, with my matter, or beſide my matter, if I can hereby either provoke the good, or ſtaye the ill, I ſhall thinke my writing herein well imployed.

Written not for great men, but for great mens children.

Ad Philip. [i. 18.]

But, to cum downe from greate men and hier matters to my little children and poore ſcholehouſe againe, I will, God willing, go for-

warde orderlie, as I purpoſed, to inſtructe Children and yong men, both for learninge and maners.

Hitherto I have ſhewed what harme overmoch feare bringeth to children: and what hurte ill companie and overmoch libertie breedeth in yougthe: meaning thereby, that from ſeaven yeare olde to ſeaventene love is the beſt allurement to learninge: from ſeaventene to ſeaven and twentie that wiſe men ſhold carefullie ſee the ſteppes of yougthe ſurelie ſtaide by good order, in that moſt ſlipperie tyme: and ſpeciallie in the Courte, a place moſt dangerous for yougthe to live in, without great grace, good regarde, and diligent looking to.

Travelyng into Italie.

Syr *Richard Sackvile*, that worthy Jentleman of worthy memorie, as I ſayd in the begynnynge, in the Queenes privie Chamber at Windeſore, after he had talked with me for the right choice of a good witte in a child for learnyng, and of the trewe difference betwixt quicke and hard wittes, of alluring yong children by jentlenes to love learnyng, and of the ſpeciall care that was to be had to keepe yong men from licencious livyng, he was moſt earneſt with me to have me ſay my mynde alſo, what I thought concernyng the fanſie that many yong Jentlemen of England have to travell abroad, and namely to lead a long lyfe in Italie. His requeſt, both for his authoritie and good

will toward me, was a ſufficient commaundement unto me to ſatisfie his pleaſure with utteryng plainlie my opinion in that matter. Syr, quoth I, I take goyng thither and living there, for a yonge jentleman, that doth not goe under the kepe and garde of ſuch a man as both by wiſedome can and authoritie dare rewle him, to be mervelous dangerous. And whie I ſaid ſo than, I will declare at large now: which I ſaid than privatelie and write now openlie, not bicauſe I do contemne, either the knowledge of ſtrange and diverſe tonges, and namelie the Italian tonge, which next the Greeke and Latin tonge I like and love above all other: or elſe bicauſe I do deſpiſe the learning that is gotten, or the experience that is gathered in ſtrange contries: or for any private malice that I beare to Italie: which contrie and in it namelie Rome, I have alwayes ſpeciallie honored: bicauſe tyme was, whan Italie and Rome have bene, to the greate good of us that now live, the beſt breeders and bringers up of the worthieſt men, not onelie for wiſe ſpeakinge but alſo for well doing, in all Civill affaires, that ever was in the worlde. But now that tyme is gone, and though the place remayne, yet the olde and preſent maners do differ as farre, as blacke and white, as vertue and vice. Vertue once made that contrie Miſtres over all the worlde. Vice now maketh that contrie ſlave

The Italian tong.

Italia.

Roma.

to them, that before were glad to ſerve it. All men ſeeth it: They themſelves confeſſe it, namelie ſoch as be beſt and wiſeſt amongeſt them. For ſinne by luſt and vanitie hath and doth breed up every where common contempt of Gods word, private contention in many families, open factions in every Citie: and ſo, makyng them ſelves bonde to vanitie and vice at home, they are content to beare the yoke of ſervyng ſtraungers abroad. *Italie* now is not that *Italie* that it was wont to be: and therfore now not ſo fitte a place, as ſome do counte it, for yong men to fetch either wiſedome or honeſtie from thence. For ſurelie they will make other but bad Scholers, that be ſo ill Maſters to them ſelves. Yet, if a jentleman will nedes travell into *Italie*, he ſhall do well to looke on the life of the wiſeſt traveler that ever traveled thether, ſet out by the wiſeſt writer that ever ſpake with tong, Gods doctrine onelie excepted: and that is *Ulyſſes* in *Homere*. *Ulyſſes* and his travell I wiſhe our travelers to looke upon, not ſo much to feare them with the great daungers that he many tymes ſuffered, as to inſtruct them with his excellent wiſedome which he alwayes and everywhere uſed. Yea even thoſe that be learned and wittie travelers, when they be diſpoſed to prayſe traveling, as a great commendacion and the beſt Scripture they have for it, they gladlie recite the third

Ulyſſes.
Homere.

verſe of *Homere* in his firſt booke of *Odyſſea*, conteinyng a great prayſe of *Ulyſſes* for the witte he gathered and wiſedome he uſed in his traveling. Ὀδυσ. α.

Which verſe, bicauſe in mine opinion it was not made at the firſt more naturallie in *Greke* by *Homere*, nor after turned more aptelie into *Latin* by *Horace*, than it was a good while ago in Cambrige tranſlated into Engliſh, both plainlie for the ſenſe and roundlie for the verſe, by one of the beſt Scholers that ever S. Johns College bred, *M. Watſon*, myne old frend, ſomtime Biſhop of Lincolne, therfore, for their ſake that have luſt to ſee, how our Engliſh tong in avoidyng barbarous ryming may as well receive right quantitie of ſillables and trewe order of verſifiyng (of which matter more at large hereafter) as either *Greke* or *Latin*, if a cunning man have it in handling, I will ſet forth that one verſe in all three tonges, for an Example to good wittes that ſhall delite in like learned exerciſe.

Homerus. [Od. 1. 3.]

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

Horatius. [A. P. 142.]

Qui mores hominum multorum vidit et urbes.

M. Watſon.

All travellers do gladly report great prayſe of Ulyſſes,
For that he knew many mens maners, and ſaw many Cities.

πολύτροπος. } *Ulyſſes.* πολύμητις.

And yet is not *Ulyſſes* commended ſo much, nor ſo oft, in *Homere*, bicauſe he was πολύτροπος, that is, ſkilfull in many mens maners and facions, as bicauſe he was πολύμητις, that is, wiſe in all purpoſes and ware in all places: which wiſedome and warenes will not ſerve neither a traveler, except *Pallas* be alwayes at his elbow, that is Gods ſpeciall grace from heaven to kepe him in Gods feare in all his doynges, in all his jeorneye. For he ſhall not alwayes in his abſence out of England light upon a gentle *Alcynous*, and walke in his faire gardens full of all harmeleſſe pleaſures: but he ſhall ſometymes fall, either into the handes of ſome cruel *Cyclops*, or into the lappe of ſome wanton and dalying Dame *Calypſo:* and ſo ſuffer the danger of many a deadlie Denne, not ſo full of perils to diſtroy the body, as full of vayne pleaſures to poyſon the mynde. Some *Siren* ſhall ſing him a ſong ſweete in tune, but ſownding in the ende to his utter deſtruction. If *Scylla* drowne him not, *Carybdis* may fortune ſwalow hym. Some *Circes* ſhall make him of a plaine Engliſh man, a right *Italian*. And at length to hell or to ſome helliſh place is he likelie to go: from whence is hard returning, although one *Ulyſſes*, and that by *Pallas* ayde and good

Pallas from heaven.

Ὀδ. η. *Alcynous.*

Ὀδ. ι. *Cyclops.*

Ὀδ. ε. *Calypſo.*

Ὀδ. μ. *Sirenes.* *Scylla.* *Carybdis.*

Ὀδ. κ. *Circes.*

Ὀδ. λ.

counſell of *Tireſias*, once eſcaped that horrible Den of deadly darkenes.

Therfore if wiſe men will nedes ſend their ſonnes into *Italie*, let them do it wiſelie, under the kepe and garde of him who by his wiſedome and honeſtie, by his example and authoritie, may be hable to kepe them ſafe and ſound, in the feare of God, in Chriſtes trewe Religion, in good order and honeſtie of livyng: except they will have them run headlong into overmany jeoperdies, as *Ulyſſes* had done many tymes, if *Pallas* had not alwayes governed him: if he had not uſed to ſtop his eares with waxe: to bind him ſelfe to the maſt of his ſhyp: to feede dayly upon that ſwete herbe *Moly* with the blacke roote and white floure, given unto hym by Mercurie to avoide all the inchantmentes of *Circes*. Wherby the Divine Poete *Homer* ment covertlie (as wiſe and Godly men do judge) that love of honeſtie and hatred of ill, which *David* more plainly doth call the feare of God: the onely remedie agaynſt all inchantementes of ſinne.

'Οδ. μ.
'Οδ. κ.
Moly Herba.
Pſalm 33.

I know diverſe noble perſonages and many worthie Jentlemen of England, whom all the *Siren* ſonges of *Italie* could never untwyne from the maſte of Gods word: nor no inchantment of vanitie overturne them from the feare of God and love of honeſtie.

But I know as many or mo, and ſome ſome-

tyme my deare frendes, for whoſe ſake I hate going into that countrey the more, who partyng out of England fervent in the love of Chriſtes doctrine and well furniſhed with the feare of God, returned out of *Italie* worſe tranſformed, than ever was any in *Circes* Court. I know diverſe, that went out of England men of innocent life, men of excellent learnyng, who returned out of *Italie* not onely with worſe maners, but alſo with leſſe learnyng: neither ſo willing to live orderly, nor yet ſo hable to ſpeake learnedlie, as they were at home, before they went abroad. And why? *Plato*, that wiſe writer and worthy traveler him ſelfe, telleth the cauſe why. He went into *Sicilia*, a countrey no nigher *Italy* by ſite of place, than *Italie* that is now is like *Sicilia* that was then in all corrupt maners and licentiouſnes of life. *Plato* found in *Sicilia* every Citie full of vanitie, full of factions, even as *Italie* is now. And as *Homere*, like a learned Poete, doth feyne that *Circes* by pleaſant inchantmentes did turne men into beaſtes, ſome into Swine, ſom into Aſſes, ſome into Foxes, ſome into Wolves etc. even ſo *Plato*, like a wiſe Philoſopher, doth plainlie declare, that pleaſure by licentious vanitie, that ſweete and perilous poyſon of all youth, doth ingender in all thoſe that yeld up themſelves to her foure notorious properties.

Plat. ad Dionyſ. Epiſt. 3. [p. 315. c.]

1. λήθην.
2. δυσμαθίαν.
3. ἀφροσύνην.
4. ὕβριν.

The fruits of vayne pleaſure.

The firſt, forgetfulnes of all good thinges learned before: the ſecond, dulnes to receyve either learnyng or honeſtie ever after: the third, a mynde embracing lightlie the worſe opinion, and baren of diſcretion to make trewe difference betwixt good and ill, betwixt troth and vanitie: the fourth, a proude diſdainfulnes of other good men in all honeſt matters. *Homere* and *Plato* have both one meanyng, looke both to one end. For if a man inglutte him ſelfe with vanitie or walter in filthines like a Swyne, all learnyng, all goodnes, is ſone forgotten. Than quicklie ſhall he becum a dull Aſſe, to underſtand either learnyng or honeſtie: and yet ſhall he be as ſutle as a Foxe, in breedyng of miſchief, in bringyng in miſorder, with a buſie head, a diſcourſing tong, and a factious harte, in every private affaire, in all matters of ſtate, with this pretie propertie, alwayes glad to commend the worſe partie, and ever ready to defend the falſer opinion. And why? For where will is given from goodnes to vanitie, the mynde is ſone caryed from right judgement to any fond opinion in Religion, in Philoſophie, or any other kynde of learning. The fourth fruite of vaine

Cauſes, why men returne out of Italie leſſe learned and worſe manered.

Homer and *Plato* joyned and expounded.

A Swyne.

An Aſſe.

A Foxe.

ἀφροσύνη, *Quid, et unde.*

ὕβρις.

pleaſure, by *Homer* and *Platos* judgement, is pride in them ſelves, contempt of others, the very badge of all thoſe that ſerve in *Circes* Court. The trewe meenyng of both *Homer* and *Plato* is plainlie declared in one ſhort ſentence of the holy Prophet of God *Hieremie*, crying out of the vaine and vicious life of the *Iſraelites*. This people (ſayth he) be fooles and dulhedes to all goodnes, but ſotle, cunning and bolde, in any miſchiefe, etc.

Hieremias, 4. Cap. [v. 22.]

The true medicine againſt the inchantmentes of *Circes*, the vanitie of licencious pleaſure, the inticementes of all ſinne, is in *Homere* the herbe *Moly*, with the blacke roote and white flouer, ſower at the firſt, but ſweete in the end: which *Heſiodus* termeth the ſtudy of vertue, hard and irkſome in the beginnyng, but in the end eaſie and pleaſant. And that which is moſt to be marveled at, the divine Poete *Homere* ſayth plainlie that this medicine againſt ſinne and vanitie is not found out by man, but given and taught by God. And for ſome one ſake that will have delite to read that ſweete and Godlie Verſe, I will recite the very wordes of *Homere* and alſo turne them into rude Engliſh metre.

Heſiodus de virtute. [*Op. et D.* 289.]

Homerus, divinus Poeta.

'Οδυ. κ. [305, 306.]

χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.

In Engliſh thus:

No mortall man with ſweat of browe, or toile of minde,
But onely God, who can do all, that herbe doth finde.

Plato alſo, that divine Philoſopher, hath many Godly medicines agaynſt the poyſon of vayne pleaſure in many places, but ſpecially in his Epiſtles to *Dioniſius* the tyrant of *Sicilie:* yet agaynſt thoſe that will nedes becum beaſtes with ſervyng of *Circes*, the Prophet *David* crieth moſt loude, *Nolite fieri ſicut equus et mulus:* and by and by giveth the right medicine, the trewe herbe *Moly*, *In camo et freno maxillas eorum conſtringe*, that is to ſay, let Gods grace be the bitte, let Gods feare be the bridle, to ſtay them from runnyng headlong into vice and to turne them into the right way agayne. *David* in the ſecond Pſalme after giveth the ſame medicine, but in theſe plainer wordes, *Diverte a malo et fac bonum.* But I am affraide that over many of our travelers into *Italie* do not exchewe the way to *Circes* Court: but go and ryde and runne and flie thether, they make great haſt to cum to her: they make great ſute to ſerve her: yea, I could point out ſome with my finger that never had gone out of England, but onelie to ſerve *Circes* in *Italie*. Vanitie and vice and any licence to ill livyng in England was counted ſtale and rude unto them. And ſo, beyng Mules and Horſes before they went, returned verie Swyne and Aſſes home agayne: yet everie where verie Foxes with ſuttle and buſie heades: and where they may, verie wolves with cruell ma-

Plat. ad Dio.

Pſal. 32. [9.]

Pſalm 34. [14.]

A trewe picture of a knight of Circes Court.

licious hartes. A mervelous monſter, which for filthines of livyng, for dulnes to learning him ſelfe, for wilineſſe in dealing with others, for malice in hurting without cauſe, ſhould carie at once in one bodie the belie of a Swyne, the head of an Aſſe, the brayne of a Foxe, the wombe of a wolfe. If you thinke we judge amiſſe and write to ſore againſt you, heare what the *Italian* ſayth of the Engliſh man, what the maſter reporteth of the ſcholer: who uttereth playnlie, what is taught by him and what is learned by you, ſaying, *Engleſe Italianato e un diabolo incarnato*, that is to ſay, you remaine men in ſhape and facion, but becum devils in life and condition. This is not the opinion of one for ſome private ſpite, but the judgement of all in a common Proverbe, which riſeth of that learnyng and thoſe maners which you gather in *Italie:* a good Scholehouſe of wholeſome doctrine, and worthy Maſters of commendable Scholers, where the Maſter had rather diffame hym ſelfe for hys teachyng, than not ſhame his Scholer for his learning. A good nature of the maiſter, and faire conditions of the ſcholers. And now choſe you, you *Italian* Engliſh men, whether you will be angrie with us for calling you monſters, or with the *Italianes* for callyng you devils, or elſe with your owne ſelves that take ſo much paines and go ſo farre to make your ſelves both.

The Italians judgement of Engliſhmen brought up in Italie.

The Italian diffameth him ſelfe, to ſhame the Engliſhe man.

If ſome yet do not well underſtand, what is an Engliſh man Italianated, I will plainlie tell him. He that by living and traveling in *Italie* bringeth home into England out of *Italie* the Religion, the learning, the policie, the experience, the maners of *Italie*. That is to ſay, for Religion, Papiſtrie or worſe: for learnyng, leſſe commonly than they caried out with them: for pollicie, a factious hart, a diſcourſing head, a mynde to medle in all mens matters: for experience, plentie of new miſchieves never knowne in England before: for maners, varietie of vanities and chaunge of filthy lyving. Theſe be the inchantementes of *Circes*, brought out of *Italie* to marre mens maners in England: much by example of ill life, but more by preceptes of fonde bookes, of late tranſlated out of *Italian* into Engliſh, ſold in every ſhop in London, commended by honeſt titles the ſoner to corrupt honeſt maners: dedicated over boldlie to vertuous and honorable perſonages, the eaſielier to begile ſimple and innocent wittes. It is pitie, that thoſe which have authoritie and charge to allow and diſſalow bookes to be printed, be no more circumſpect herein than they are. Ten Sermons at Paules Croſſe do

An Engliſh man Italianated.

The { 1. Religion, 2. Learnyng, 3. Pollicie, 4. Experience, 5. Maners } gotten in *Italie*.

Italian bokes tranſlated into Engliſh.

☜

not ſo moch good for movyng men to trewe doctrine, as one of thoſe bookes do harme with inticing men to ill living. Yea, I ſay farder, thoſe bookes tend not ſo much to corrupt honeſt livyng, as they do to ſubvert trewe Religion. Mo Papiſtes be made by your mery bookes of *Italie*, than by your earneſt bookes of *Lovain*. And bicauſe our great Phiſicians do winke at the matter, and make no counte of this ſore, I, though not admitted one of their felowſhip, yet havyng bene many yeares a prentice to Gods trewe Religion, and truſt to continewe a poore journey man therein all dayes of my life, for the dewtie I owe and love I beare both to trewe doctrine and honeſt living, though I have no authoritie to amend the ſore my ſelfe, yet I will declare my good will to diſcover the ſore to others.

Ad. Gal. 5. [19.] S. Paul ſaith, that ſectes and ill opinions be the workes of the fleſh and frutes of ſinne; this is ſpoken no more trewlie for the doctrine, than ſenſiblie for the reaſon. And why? For ill doinges breed ill thinkinges. And of corrupted maners ſpryng perverted judgementes. And how? there be in man two ſpeciall thinges: Mans will, mans mynde. Where will inclineth to goodnes, the mynde is bent to troth: Where will is caried from goodnes to vanitie, the mynde is ſone drawne from troth

Voluntas } *Reſpicit* { *Bonum.* / *Verum.* — *Mens*

to falſe opinion. And ſo the readieſt way to entangle the mynde with falſe doctrine is firſt to intice the will to wanton livyng. Therfore, when the buſie and open Papiſtes abroad could not by their contentious bookes turne men in England faſt enough from troth and right judgement in doctrine, than the ſutle and ſecrete Papiſtes at home procured bawdie bookes to be tranſlated out of the *Italian* tonge, whereby over many yong willes and wittes allured to wantonnes do now boldly contemne all ſevere bookes that ſounde to honeſtie and godlines. In our forefathers tyme, whan Papiſtrie, as a ſtandyng poole, covered and overflowed all England, fewe bookes were read in our tong, ſavyng certaine bookes of Chevalrie, as they ſayd, for paſtime and pleaſure, which, as ſome ſay, were made in Monaſteries by idle Monkes or wanton Chanons: as one for example, *Morte Arthure:* the whole pleaſure of which booke ſtandeth in two ſpeciall poyntes, in open mans ſlaughter and bold bawdrye: In which booke thoſe be counted the nobleſt Knightes, that do kill moſt men without any quarell, and commit fowleſt aduoulteres by ſutleſt ſhiftes: as Sir *Launcelote* with the wife of King *Arthure* his maſter: Syr *Triſtram* with the wife of kyng *Marke* his uncle: Syr *Lamerocke* with the wife of king *Lote*, that was his own aunte. This is good ſtuffe for wiſe men

Morte Arthur.

to laughe at, or honeſt men to take pleaſure at. Yet I know, when Gods Bible was baniſhed the Court, and *Morte Arthure* received into the Princes chamber. What toyes the dayly readyng of ſuch a booke may worke in the will of a yong jentleman or a yong mayde, that liveth welthelie and idlelie, wiſe men can judge and honeſt men do pitie. And yet ten *Morte Arthures* do not the tenth part ſo much harme, as one of theſe bookes made in *Italie* and tranſlated in England. They open, not fond and common wayes to vice, but ſuch ſutle, cunnyng, new and diverſe ſhiftes, to cary yong willes to vanitie and yong wittes to miſchief, to teach old bawdes new ſchole poyntes, as the ſimple head of an Engliſh man is not hable to invent, nor never was hard of in England before, yea when Papiſtrie overflowed all. Suffer theſe bookes to be read, and they ſhall ſoone diſplace all bookes of godly learnyng. For they, carying the will to vanitie and marryng good maners, ſhall eaſily corrupt the mynde with ill opinions and falſe judgement in doctrine: firſt, to thinke ill of all trewe Religion, and at laſt to thinke nothyng of God hym ſelfe, one ſpeciall pointe that is to be learned in *Italie* and *Italian* bookes. And that which is moſt to be lamented, and therfore more nedefull to be looked to, there be moe of theſe ungratious bookes ſet out in Printe within

theſe fewe monethes, than have bene ſene in England many ſcore yeare before. And bicauſe our Engliſh men made *Italians* can not hurt, but certaine perſons and in certaine places, therfore theſe *Italian* bookes are made Engliſh, to bryng miſchief enough openly and boldly to all ſtates great and meane, yong and old, every where.

And thus yow ſee, how will intiſed to wantonnes doth eaſelie allure the mynde to falſe opinions: and how corrupt maners in livinge breede falſe judgement in doctrine: how ſinne and fleſhlines bring forth ſectes and hereſies: And therefore ſuffer not vaine bookes to breede vanitie in mens willes, if yow would have Goddes trothe take roote in mens myndes.

That Italian, that firſt invented the Italian Proverbe againſt our Engliſhe men Italianated, ment no more their vanitie in living, than their lewd opinion in Religion: For in calling them Deviles he carieth them cleane from God: and yet he carieth them no farder, than they willinglie go themſelves, that is, where they may freely ſay their mindes, to the open contempte of God and all godlines, both in living and doctrine.

The Italian proverbe expounded.

And how? I will expreſſe how, not by a Fable of *Homere*, nor by the Philoſophie of *Plato*, but by a plaine troth of Goddes word, ſenſiblie uttered by *David* thus. Thies men,

Pſal. 14. [1, 2.] *abhominabiles facti in ſtudiis ſuis*, thinke verily and ſinge gladlie the verſe before, *Dixit inſipiens in corde ſuo, non eſt Deus:* that is to ſay, they geving themſelves up to vanitie, ſhakinge of the motions of Grace, driving from them the feare of God and running headlong into all ſinne, firſt luſtelie contemne God, than ſcornefullie mocke his worde and alſo ſpitefullie hate and hurte all well willers thereof. Than they have in more reverence the triumphes of Petrarche than the Geneſis of Moſes: They make more accounte of *Tullies* offices than *S. Paules* epiſtles: of a tale in *Bocace*, than a ſtorie of the Bible. Than they counte as Fables the holie miſteries of Chriſtian Religion. They make Chriſt and his Goſpell onelie ſerve Civill pollicie: Than neyther Religion cummeth amiſſe to them: In tyme they be Promoters of both openlie: in place againe mockers of both privilie, as I wrote once in a rude ryme.

Now new, now olde, now both, now neither,
To ſerve the worldes courſe, they care not with whether.

For where they dare, in cumpanie where they like, they boldlie laughe to ſcorne both proteſtant and Papiſt. They care for no ſcripture: They make no counte of generall councels: they contemne the conſent of the Chirch: They paſſe for no Doctores: They mocke the

Pope: They raile on *Luther:* They allow neyther ſide: They like none, but onelie themſelves: The marke they ſhote at, the ende they looke for, the heaven they deſire, is onelie their owne preſent pleaſure and private proffit: whereby they plainlie declare, of whoſe ſchole, of what Religion they be: that is, Epicures in living, and ἄθεοι in doctrine: this laſt worde is no more unknowne now to plaine Engliſhe men, than the Perſon was unknown ſomtyme in England, untill ſom Engliſhe man tooke peines to fetch that develiſh opinion out of Italie. Thies men, thus Italianated abroad, can not abide our Godlie Italian Chirch at home: they be not of that Pariſh, they be not of that felowſhyp: they like not the preacher: they heare not his ſermons: Excepte ſomtymes for companie, they cum thither to heare the Italian tonge naturally ſpoken, not to heare Gods doctrine trewly preached.

The Italian Chirche in London.

And yet thies men in matters of Divinitie openlie pretend a great knowledge, and have privatelie to them ſelves a verie compendious underſtanding of all, which nevertheles they will utter when and where they liſte: And that is this: All the miſteries of *Moſes*, the whole lawe and Cerimonies, the Pſalmes and Prophetes, Chriſt and his Goſpell, GOD and the Devill, Heaven and Hell, Faith, Conſcience, Sinne, Death, and all they ſhortlie

wrap up, they quickly expounde with this one halfe verſe of *Horace*. [Sat. 1. 5. 100.]

Credat Judæus Apella.

Yet though in Italie they may freely be of no Religion, as they are in England in verie deede to, nevertheleſſe returning home into England they muſt countenance the profeſſion of the one or the other, howſoever inwardlie they laugh to ſcorne both. And though for their private matters they can follow, fawne, and flatter noble Perſonages, contrarie to them in all reſpectes, yet commonlie they allie themſelves with the worſt Papiſtes, to whom they be wedded, and do well agree togither in three proper opinions: In open contempte of Goddes worde: in a ſecret ſecuritie of ſinne: and in a bloodie deſire to have all taken away by ſword or burning, that be not of their faction. They that do read with indifferent judgement *Pygius* and *Machiavel*, two indifferent Patriarches of thies two Religions, do know full well that I ſay trewe.

Papiſtrie and impietie agree in three opinions.

Pigius.

Machiavelus.

Ye ſee, what manners and doctrine our Engliſhe men fetch out of Italie: For finding no other there, they can bring no other hither. And therefore manie godlie and excellent learned Engliſhe men, not manie yeares ago, did make a better choice, whan open crueltie drave them out of this contrie, to place them-

Wiſe and honeſt travelers.

ſelves there where Chriſtes doctrine, the feare of God, puniſhment of ſinne and diſcipline of honeſtie, were had in ſpeciall regarde. *Germanie.*

I was once in Italie my ſelfe: but I thanke God, my abode there was but ix. dayes: And yet I ſawe in that litle tyme, in one Citie, more libertie to ſinne, than ever I hard tell of in our noble Citie of London in ix. yeare. I ſawe, it was there as free to ſinne, not onelie without all puniſhment, but alſo without any mans marking, as it is free in the Citie of London to choſe without all blame, whether a man luſt to weare Shoo or pantocle. And good cauſe why: For being unlike in troth of Religion, they muſt nedes be unlike in honeſtie of living. For bleſſed be Chriſt, in our Citie of London commonlie the commandementes of God be more diligentlie taught, and the ſervice of God more reverentlie uſed, and that daylie, in many private mens houſes, than they be in Italie once a weeke in their common Chirches: where maſking Ceremonies to delite the eye, and vaine ſoundes to pleaſe the eare, do quite thruſt out of the Chirches all ſervice of God in ſpirit and troth. Yea, the Lord Maior of London, being but a Civill officer, is commonlie for his tyme more diligent in puniſhing ſinne, the bent enemie againſt God and good order, than all the bloodie Inquiſitors in Italie be in ſeaven yeare. For

Venice.

London.

Service of God in England.

Service of God in Italie.

The Lord Maior of London.

The Inquiſitors in Italie.

their care and charge is not to puniſh ſinne, not to amend manners, not to purge doctrine, but onelie to watch and overſee that Chriſtes trewe Religion ſet no ſure footing, where the Pope hath any Juriſdiction. I learned, when I was at *Venice*, that there it is counted good pollicie, when there be foure or five brethren of one familie, one onelie to marie: and all the reſt to waulter with as litle ſhame in open lecherie, as Swyne do here in the common myre. Yea, there be as fayre houſes of Religion, as great proviſion, as diligent officers, to kepe up this miſorder, as Bridewell is and all the Maſters there, to kepe downe miſorder. And therefore, if the Pope himſelfe do not onelie graunt pardons to furder thies wicked purpoſes abrode in Italie, but alſo (although this preſent Pope in the beginning made ſom ſhewe of miſliking thereof) aſſigne both meede and merite to the maintenance of ſtewes and brothelhouſes at home in Rome, than let wiſe men thinke Italie a ſafe place for holſom doctrine and godlie manners, and a fitte ſchole for yong jentlemen of England to be brought up in.

An ungodlie pollicie.

Our Italians bring home with them other faultes from Italie, though not ſo great as this of Religion, yet a great deale greater than many good men can well beare. For commonlie they cum home common contemners

of mariage and readie perſuaders of all other to the ſame: not becauſe they love virginitie, nor yet becauſe they hate prettie yong virgines, but, being free in Italie to go whither ſo ever luſt will cary them, they do not like that lawe and honeſtie ſhould be ſoch a barre to their like libertie at home in England. And yet they be the greateſt makers of love, the daylie daliers, with ſuch pleaſant wordes, with ſuch ſmilyng and ſecret countenances, with ſuch ſignes, tokens, wagers, purpoſed to be loſt, before they were purpoſed to be made, with bargaines of wearing colours, floures and herbes, to breede occaſion of ofter meeting of him and her, and bolder talking of this and that etc. And although I have ſeene ſome innocent of all ill and ſtayde in all honeſtie, that have uſed theſe thinges without all harme, without all ſuſpicion of harme, yet theſe knackes were brought firſt into England by them, that learned them before in *Italie* in *Circes* Court: and how Courtlie curteſſes ſo ever they be counted now, yet, if the meaning and maners of ſome that do uſe them were ſomewhat amended, it were no great hurt, neither to them ſelves, nor to others.

Contempt of mariage.

An other propertie of this our Engliſh *Italians* is, to be mervelous ſingular in all their matters: Singular in knowledge, ignorant of nothyng: So ſingular in wiſedome (in their

owne opinion) as ſcarſe they counte the beſt Counſellor the Prince hath comparable with them: Common diſcourſers of all matters: buſie ſearchers of moſt ſecret affaires: open flatterers of great men: privie miſlikers of good men: Faire ſpeakers, with ſmiling countenances and much curteſſie openlie to all men; ready backbiters, ſore nippers and ſpitefull reporters privilie of good men. And beyng brought up in *Italie* in ſome free Citie, as all Cities be there: where a man may freelie diſcourſe againſt what he will, againſt whom he luſt: againſt any Prince, agaynſt any governement, yea againſt God him ſelfe and his whole Religion: where he muſt be either *Guelphe* or *Gibiline*, either *French* or *Spaniſh:* and alwayes compelled to be of ſome partie, of ſome faction, he ſhall never be compelled to be of any Religion: And if he medle not over much with Chriſtes true Religion, he ſhall have free libertie to embrace all Religions, and becum, if he luſt, at once, without any let or puniſhment, Jewiſh, Turkiſh, Papiſh and Devilliſh.

A yong Jentleman thus bred up in this goodly ſchole, to learne the next and readie way to ſinne, to have a buſie head, a factious hart, a talkative tonge: fed with diſcourſing of factions, led to contemne God and his Religion, ſhall cum home into England, but verie ill taught, either to be an honeſt man him ſelfe,

a quiet ſubject to his Prince, or willyng to ſerve God under the obedience of trewe doctrine, or with in the order of honeſt living.

I know, none will be offended with this my generall writing, but onelie ſuch as finde them ſelves giltie privatelie therein: who ſhall have good leave to be offended with me, untill they begin to amende them ſelves. I touch not them that be good: and I ſay to litle of them that be nought. And ſo, though not enough for their deſerving, yet ſufficientlie for this time, and more els when, if occaſion ſo require.

And thus farre have I wandred from my firſt purpoſe of teaching a child, yet not altogether out of the way, bicauſe this whole taulke hath tended to the onelie advauncement of trothe in Religion, and honeſtie of living: and hath bene wholie within the compaſſe of learning and good maners, the ſpeciall pointes belonging in the right bringyng up of youth.

But to my matter, as I began plainlie and ſimplie with my yong Scholer, ſo will I not leave him, God willing, untill I have brought him a perfite Scholer out of the Schole, and placed him in the Univerſitie, to becum a fitte ſtudent for Logicke and Rhetoricke: and ſo after to Phiſicke, Law, or Divinitie, as aptnes of nature, adviſe of frendes, and Gods diſpoſition ſhall lead him.

THE ENDE OF THE FIRST BOOKE.

THE SECOND BOOKE.

AFTER that your ſcholer, as I ſayd before, ſhall cum in deede, firſt, to a readie perfitnes in tranſlating, than, to a ripe and ſkilfull choice in markyng out hys ſixe pointes, as,

1. *Proprium.*
2. *Tranſlatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diverſum.*
6. *Phraſes.*

Cicero. Than take this order with him: Read dayly unto him ſome booke of *Tullie*, as the third booke of Epiſtles choſen out by *Sturmius*, *de Amicitia*, *de Senectute*, or that excellent Epiſtle conteinyng almoſt the whole firſt booke *ad Q. fra.* ſome Comedie of *Terence* or *Plautus:* but in *Plautus* ſkilfull choice muſt be uſed by the maſter, to traine his Scholer to a judgement in cutting out perfitelie over old and unproper wordes: *Cæs. Commentaries* are to be

Terentius.
Plautus.
Jul. Cæſar.

read with all curioſitie, wherein ſpecially without all exception to be made, either by frende or foe, is ſeene the unſpotted proprietie of the Latin tong, even whan it was, as the *Grecians* ſay, in ἀκμῇ, that is, at the hieſt pitch of all perfiteneſſe: or ſome Orations of *T. Livius*, ſuch as be both longeſt and plaineſt. *T. Livius.*

Theſe bookes I would have him read now a good deale at every lecture: for he ſhall not now uſe dalie tranſlation, but onely conſtrue againe, and parſe, where ye ſuſpect is any nede: yet let him not omitte in theſe bookes his former exerciſe, in marking diligently and writyng orderlie out his ſix pointes. And for tranſlating, uſe you your ſelfe every ſecond or thyrd day to choſe out ſome Epiſtle *ad Atticum*, ſome notable common place out of his Orations, or ſome other part of *Tullie*, by your diſcretion, which your ſcholer may not know where to finde: and tranſlate it you your ſelfe into plaine naturall Engliſh, and than give it him to tranſlate into Latin againe: allowyng him good ſpace and tyme to do it both with diligent heede and good adviſement. Here his witte ſhal be new ſet on worke: his judgement for right choice trewlie tried: his memorie for ſure reteyning better exerciſed, than by learning any thing without the booke: and here, how much he hath proffited, ſhall plainly appeare. Whan

he bringeth it tranſlated unto you, bring you forth the place of *Tullie:* lay them together: compare the one with the other: commend his good choice and right placing of wordes: Shew his faultes jently, but blame them not over ſharply: for of ſuch miſſings, jentlie admoniſhed of, procedeth glad and good heed taking: of good heed taking, ſpringeth chiefly knowledge, which after groweth to perfitneſſe, if this order be diligentlie uſed by the ſcholer and jently handled by the maſter: for here ſhall all the hard pointes of Grammer both eaſely and ſurelie be learned up: which ſcholers in common ſcholes by making of Latines be groping at with care and feare, and yet in many yeares they ſcarſe can reach unto them. I remember, whan I was yong, in the North they went to the Grammer ſchole litle children: they came from thence great lubbers: alwayes learning, and litle profiting: learning without booke every thing, underſtandyng with in the booke litle or nothing: Their whole knowledge by learning without the booke was tied onely to their tong and lips, and never aſcended up to the braine and head, and therfore was ſone ſpitte out of the mouth againe: They were as men alwayes goyng, but ever out of the way: and why? For their whole labor, or rather great toyle without order, was even vaine idleneſſe without proffit. In deed

they tooke great paynes about learning: but employed ſmall labour in learning: Whan by this way preſcribed in this booke, being ſtreight, plaine and eaſie, the ſcholer is alwayes laboring with pleaſure, and ever going right on forward with proffit: Alwayes laboring I ſay, for, or he have conſtrued, parſed, twiſe tranſlated over by good adviſement, marked out his ſix pointes by ſkilfull judgement, he ſhall have neceſſarie occaſion to read over every lecture a dozen tymes at the leaſt. Which bicauſe he ſhall do alwayes in order, he ſhall do it alwayes with pleaſure: And pleaſure allureth love: love hath luſt to labor: labor alwayes obteineth his purpoſe, as moſt trewly both *Ariſtotle* in his Rhetoricke and *Oedipus* in *Sophocles* do teach, ſaying, πᾶν γὰρ ἐκπονούμενον ἄλισκε,* *et cet.*, and this oft reading is the verie right folowing of that good Counſell, which *Plinie* doth geve to his frende *Fuſcus*, ſaying, *Multum non multa.* But to my purpoſe againe:

Rhet. 2. [19. §§ 13, 18, 19.] *In Oedip. Tyr.*

Epiſt. lib. 7. [*ep.* 9. § 16.]

Whan by this diligent and ſpedie reading over thoſe forenamed good bokes of *Tullie*, *Terence*, *Cæſar* and *Livie*, and by this ſecond kinde of tranſlating out of your Engliſh, tyme ſhall breed ſkill and uſe ſhall bring perfection, than ye may trie, if you will, your ſcholer with the third kinde of tranſlation: although the two firſt wayes by myne opinion be not onelie ſuf-

* τὸ δὲ ζητούμενον ἁλωτόν. Soph. Oed. T. 110.

ficient of them ſelves, but alſo ſurer, both for the Maſters teaching and ſcholers learnyng, than this third way is: Which is thus. Write you in Engliſh ſome letter, as it were from him to his father or to ſome other frende, naturallie, according to the diſpoſition of the child, or ſome tale, or fable, or plaine narration, according as *Aphthonius* beginneth his exerciſes of learning, and let him tranſlate it into Latin againe, abiding in ſoch place, where no other ſcholer may prompt him. But yet uſe you your ſelfe ſoch diſcretion for choice therein, as the matter may be within the compas, both for wordes and ſentences, of his former learning and reading. And now take heede, leſt your ſcholer do not better in ſome point, than you your ſelfe, except ye have bene diligentlie exerciſed in theſe kindes of tranſlating before.

I had once a profe hereof, tried by good experience by a deare frende of myne, whan I came firſt from Cambrige to ſerve the Queenes Majeſtie, than Ladie *Elizabeth*, lying at worthie Syr *Ant. Denys* in Cheſton. *John Whitneye*, a yong jentleman, was my bedfeloe, who willyng by good nature and provoked by mine adviſe, began to learne the Latin tong, after the order declared in this booke. We began after Chriſtmas: I read unto him *Tullie de Amicitia*, which he did everie day twiſe tranſlate, out of Latin into Engliſh, and out of

Engliſh into Latin agayne. About S. Laurence tyde after, to prove how he proffited, I did choſe out *Torquatus* taulke *de Amicitia* in the later end of the firſt booke *de finib.*, bicauſe that place was the ſame in matter, like in wordes and phraſes, nigh to the forme and facion of ſentences, as he had learned before in *de Amicitia*. I did tranſlate it my ſelfe into plaine Engliſh, and gave it him to turne into Latin: Which he did, ſo choiſlie, ſo orderlie, ſo without any great miſſe in the hardeſt pointes of Grammer, that ſome in ſeven yeare in Grammer ſcholes, yea and ſome in the Univerſities to, can not do halfe ſo well. This worthie yong Jentleman, to my greateſt grief, to the great lamentation of that whole houſe, and ſpeciallie to that moſt noble Ladie, now Queene *Elizabeth* her ſelfe, departed within few dayes out of this world.

And if in any cauſe a man may without offence of God ſpeake ſomewhat ungodlie, ſurely, it was ſome grief unto me to ſee him hie ſo haſtlie to God as he did. A Court full of ſoch yong Jentlemen were rather a Paradiſe than a Court upon earth. And though I had never Poeticall head to make any verſe in any tong, yet either love, or ſorow, or both, did wring out of me than certaine carefull thoughtes of my good will towardes him, which in my mourning for him fell forth more by chance,

than either by ſkill or uſe, into this kinde of miſorderlie meter.

Myne owne John Whitney, now farewell, now death doth parte us twaine,
No death, but partyng for a while, whom life ſhall joyne agayne.
Therfore, my hart, ceaſe ſighes and ſobbes, ceaſe ſorowes ſeede to ſow,
Wherof no gaine, but greater grief and hurtfull care may grow.
Yet, whan I thinke upon ſoch giftes of grace as God him lent,
My loſſe, his gaine, I muſt a while with joyfull teares lament.
Yong yeares to yelde ſoch fruite in Court, where ſeede of vice is ſowne,
Is ſometime read, in ſome place ſeene, amongſt us ſeldom knowne.
His life he ledde Chriſtes lore to learne, with will to worke the ſame,
He read to know, and knew to live, and lived to praiſe his name.
So faſt to frende, ſo foe to few, ſo good to every wight,
I may well wiſhe, but ſcarcelie hope, agayne to have in ſight.
The greater joye his life to me, his death the greater payne:
His life in Chriſt ſo ſurelie ſet, doth glad my harte agayne:
His life ſo good, his death better, do mingle mirth with care,
My ſpirit with joye, my fleſh with grief, ſo deare a frend to ſpare.

Thus God the good, while they be good, doth take,
and leaves us ill,
That we ſhould mend our ſinfull life, in life to tary
ſtill.
Thus we well left, he better reft, in heaven to take
his place,
That by like life, and death at laſt, we may obteine
like grace.
Myne owne John Whiteney agayne fairewell, a while
thus parte in twaine,
Whom payne doth part in earth, in heaven great joye
ſhall joyne agayne.

In this place, or I procede farder, I will now declare, by whoſe authoritie I am led and by what reaſon I am moved to thinke, that this way of duble tranſlation out of one tong into an other is* either onelie, or at leaſt chiefly, to be exerciſed, ſpeciallie of youth, for the ready and ſure obteining of any tong.

There be ſix wayes appointed by the beſt learned men for the learning of tonges and encreace of eloquence, as

1. *Tranſlatio linguarum.*
2. *Paraphraſis.*
3. *Metaphraſis.*
4. *Epitome.*
5. *Imitatio.*
6. *Declamatio.*

All theis be uſed and commended, but in

* *is,*] in, 1570, 1571, 1711.

order and for reſpectes: as perſon, habilitie, place and tyme ſhall require. The five laſt be fitter for the Maſter than the ſcholer: for men, than for children: for the univerſities, rather than for Grammer ſcholes: yet nevertheleſſe, which is fitteſt in mine opinion for our ſchole, and which is either wholie to be refuſed or partlie to be uſed for our purpoſe, I will by good authoritie and ſome reaſon, I truſt, particularlie of everie one, and largelie enough of them all, declare orderlie unto you.

¶ *Tranſlatio Linguarum.*

Tranſlation is eaſie in the beginning for the ſcholer, and bringeth alſo moch learning and great judgement to the Maſter. It is moſt common and moſt commendable of all other exerciſes for youth: moſt common, for all your conſtructions in Grammer ſcholes be nothing els but tranſlations: but becauſe they be not double tranſlations, as I do require, they bring forth but ſimple and ſingle commoditie, and bicauſe alſo they lacke the daily uſe of writing, which is the onely thing that breedeth deepe roote, both in the witte for good underſtanding, and in the memorie for ſure keeping of all that is learned: moſt commendable alſo, and that by the judgement of all authors which intreate of theis exerciſes. *Tullie* in the perſon of *L. Craſſus*, whom he maketh his example of eloquence

1. *de Or.* [c. 34. § 154.]

and trewe judgement in learning, doth not onely praiſe ſpecially and choſe this way of tranſlation for a yong man, but doth alſo diſcommend and refuſe his owne former wont, in exerciſing *Paraphraſin et Metaphraſin*. *Paraphraſis* is to take ſome eloquent Oration or ſome notable common place in Latin, and expreſſe it with other wordes: *Metaphraſis* is to take ſome notable place out of a good Poete, and turne the ſame ſens into meter, or into other wordes in Proſe. *Craſſus*, or rather *Tullie*, doth miſlike both theſe wayes, bicauſe the Author, either Orator or Poete, had choſen out before the fitteſt wordes and apteſt compoſition for that matter, and ſo he, in ſeeking other, was driven to uſe the worſe.

Quintilian alſo preferreth tranſlation before all other exerciſes: yet having a luſt to diſſent from *Tullie* (as he doth in very many places, if a man read his Rhetoricke over adviſedlie, and that rather of an envious minde, than of any juſt cauſe) doth greatlie commend *Paraphraſis*, croſſing ſpitefullie *Tullies* judgement in refuſing the ſame: and ſo do *Ramus* and *Talæus* even at this day in *France* to. But ſuch ſingularitie in diſſenting from the beſt mens judgementes, in liking onelie their owne opinions, is moch miſliked of all them, that joyne with learning diſcretion and wiſedome. For he, that can neither like *Ariſtotle* in Logicke *Quint.* x.

and Philoſophie, nor *Tullie* in Rhetoricke and Eloquence, will from theſe ſteppes likelie enough preſume by like pride to mount hier, to the miſliking of greater matters: that is either in Religion, to have a diſſentious head, or in the common wealth, to have a factious hart: as I knew one a ſtudent in Cambrige, who for a ſingularitie began firſt to diſſent in the ſcholes from *Ariſtotle*, and ſone after became a perverſe *Arrian*, againſt Chriſt and all true Religion: and ſtudied diligentlie *Origene*, *Baſileus*, and *S. Hierome*, onelie to gleane out of their workes the pernicious hereſies of *Celſus*, *Eunomius*, and *Helvidius*, whereby the Church of Chriſt was ſo poyſoned withall.

But to leave theſe hye pointes of divinitie, ſurelie, in this quiet and harmeles controverſie, for the liking or miſliking of *Paraphraſis* for a yong ſcholer, even as far as *Tullie* goeth beyond *Quintilian*, *Ramus* and *Talæus* in perfite Eloquence, even ſo moch by myne opinion cum they behinde *Tullie* for trew judgement in teaching the ſame.

* *Plinius Secundus*, a wiſe Senator, of great experience, excellentlie learned him ſelfe, a liberall Patrone of learned men, and the pureſt writer in myne opinion of all his age, I except

* Plinius Secundus. Plinius dedit Quintiliano præceptori ſuo, in matrimonium filiæ, 50000 numum. Lib. vi. Epiſt. [32.]

not *Suetonius*, his two ſcholemaſters *Quintilian* and *Tacitus*, nor yet his moſt excellent learned Uncle, the Elder *Plinius*, doth expreſſe in an Epiſtle to his frende *Fuſcus* many good wayes for order in ſtudie: but he beginneth with tranſlation, and preferreth it to all the reſt: and bicauſe his wordes be notable, I will recite them.

Lib. vii. *Epiſt.* [9. § 2.]

> *Utile in primis, ut multi præcipiunt, ex Græco in Latinum et ex Latino vertere in Græcum: Quo genere exercitationis proprietas ſplendorque verborum, apta ſtructura ſententiarum, figurarum copia et explicandi vis colligitur. Præterea imitatione optimorum facultas ſimilia inveniendi paratur: et quæ legentem fefelliſſent, transferentem fugere non poſſunt. Intelligentia ex hoc et judicium acquiritur.*

Ye perceive how *Plinie* teacheth, that by this exerciſe of double tranſlating is learned eaſely, ſenſiblie, by litle and litle, not onelie all the hard congruities of Grammer, the choice of apteſt wordes, the right framing of wordes and ſentences, cumlines of figures and formes, fitte for everie matter and proper for everie tong, but that which is greater alſo, in marking dayly and folowing diligentlie thus the ſteppes of the beſt Autors, like invention of Argumentes, like order in diſpoſition, like utterance in Elocution is eaſelie gathered up: whereby your ſcholer ſhall be brought not onelie to like eloquence, but alſo to all trewe underſtanding

and right judgement, both for writing and ſpeaking. And where *Dionys. Halicarnaſſæus* hath written two excellent bookes, the one *de delectu optimorum verborum*, the which, I feare, is loſt, the other of the right framing of wordes and ſentences, which doth remaine yet in Greeke, to the great proffet of all them that trewlie ſtudie for eloquence, yet this waie of double tranſlating ſhall bring the whole proffet of both theſe bookes to a diligent ſcholer, and that eaſelie and pleaſantlie, both for fitte choice of wordes and apt compoſition of ſentences. And by theis authorities and reaſons am I moved to thinke this waie of double tranſlating, either onelie or chieflie, to be fitteſt for the ſpedy and perfit atteyning of any tong. And for ſpedy atteyning, I durſt venture a good wager, if a ſcholer, in whom is aptnes, love, diligence and conſtancie, would but tranſlate after this ſorte one litle booke in *Tullie*, as *de ſenectute*, with two Epiſtles, the firſt *ad Q. fra.* the other *ad Lentulum*, the laſt ſave one in the firſt booke, that ſcholer, I ſay, ſhould cum to a better knowledge in the Latin tong, than the moſt part do, that ſpend foure or five yeares in toſſing all the rules of Grammer in common ſcholes. In deede this one booke with theſe two Epiſtles is not ſufficient to affourde all Latin wordes (which is not neceſſarie for a yong ſcholer to know) but it is able to furniſhe him fully for

all pointes of Grammer with the right placing, ordering and uſe of wordes in all kinde of matter. And why not? for it is read, that *Dion. Pruſſæus*, that wiſe Philoſopher and excellent orator of all his tyme, did cum to the great learning and utterance that was in him by reading and folowing onelie two bookes, *Phædon Platonis* and *Demoſthenes* moſt notable oration περὶ παραπρεσβείας. And a better and nerer example herein may be our moſt noble Queene *Elizabeth*, who never toke yet Greeke nor Latin Grammer in her hand, after the firſt declining of a nowne and a verbe, but onely by this double tranſlating of *Demoſthenes* and *Iſocrates* dailie without miſſing everie forenone, and likewiſe ſom part of *Tullie* every afternone, for the ſpace of a yeare or two, hath atteyned to ſoch a perfite underſtanding in both the tonges, and to ſoch a readie utterance of the latin, and that wyth ſoch a judgement, as they be fewe in nomber in both the univerſities or els where in England, that be in both tonges comparable with her Majeſtie. And to conclude in a ſhort rowme the commodities of double tranſlation; ſurelie the mynde by dailie marking, firſt, the cauſe and matter: than, the wordes and phraſes: next, the order and compoſition: after, the reaſon and argumentes: than, the formes and figures of both the tonges: laſtelie, the meaſure and compas of everie ſentence, muſt nedes

by litle and litle drawe unto it the like ſhape of eloquence, as the author doth uſe, which is red.

And thus much for double tranſlation.

Paraphraſis.

Paraphraſis, the ſecond point, is not onelie to expreſſe at large with moe wordes, but to ſtrive and contend (as *Quintilian* ſaith) to tranſlate the beſt latin authors into other latin wordes, as many or thereaboutes. *Lib.* x. [c. 5. § 5.]

This waie of exerciſe was uſed firſt by *C. Carbo*, and taken up for a while by *L. Craſſus*, but ſone after upon dewe profe thereof rejected juſtlie by *Craſſus* and *Cicero:* yet allowed and made ſterling agayne by *M. Quintilian:* nevertheleſſe ſhortlie after by better aſſaye diſalowed of his owne ſcholer *Plinius Secundus*, who termeth it rightlie thus *Audax contentio*. It is a bold compariſon in deede, to thinke to ſay better, than that is beſt. Soch turning of the beſt into worſe is much like the turning of good wine out of a faire ſweete flagon of ſilver into a foule muſtie bottell of ledder: or to turne pure gold and ſilver into foule braſſe and copper.

Soch kinde of *Paraphraſis*, in turning, chopping and changing the beſt to worſe either in the mynte or ſcholes, (though *M. Brokke* and *Quintilian* both ſay the contrary) is moch miſ-

liked of the beſt and wiſeſt men. I can better allow an other kinde of *Paraphraſis*, to turne rude and barbarous into proper and eloquent: which nevertheleſſe is an exerciſe not fitte for a ſcholer, but for a perfite maſter, who in plentie hath good choiſe, in copie hath right judgement and grounded ſkill, as did appeare to be in *Sebaſtian Caſtalio*, in tranſlating *Kemppes* booke *de Imitando Chriſto*.

But to folow *Quintilianus* adviſe for *Paraphraſis* were even to take paine to ſeeke the worſe and fowler way, whan the plaine and fairer is occupied before your eyes.

The olde and beſt authors that ever wrote were content, if occaſion required to ſpeake twiſe of one matter, not to change the wordes, but ῥητῶς, that is, worde for worde, to expreſſe it againe. For they thought, that a matter well expreſſed with fitte wordes and apt compoſition was not to be altered, but liking it well their ſelves, they thought it would alſo be well allowed of others.

A ſcholemaſter (ſoch one as I require) knoweth that I ſay trewe.

He readeth in *Homer*, almoſt in everie booke, and ſpeciallie in *Secundo et nono Iliados*, not onelie ſom verſes, but whole leaves, not to be altered with new, but to be uttered with the old ſelfeſame wordes. *Homerus.* Ἰλ. { 2. 9.

He knoweth, that *Xenophon* writing twiſe of *Xenophon.*

Ageſilaus, once in his life, againe in the hiſtorie of the Greekes, in one matter, kepeth alwayes the ſelfe ſame wordes. He doth the like ſpeaking of *Socrates*, both in the beginning of his Apologie and in the laſt ende of ἀπομνημονευμάτων.

Demoſthenes. *Demoſthenes* alſo in 4. *Philippica* doth borow his owne wordes uttered before in his oration *de Cherſoneſo*. He doth the like, and that more at large, in his orations againſt *Androtion* and *Timocrates*.

Cicero. *Virgilius.* In latin alſo *Cicero* in ſom places, and *Virgil* in mo, do repeate one matter with the ſelfe ſame wordes. Thies excellent authors did thus, not for lacke of wordes, but by judgement and ſkill: whatſoever other more curious and leſſe ſkilfull do thinke, write and do.

Paraphraſis nevertheleſſe hath good place in learning, but not by myne opinion for any ſcholer, but is onelie to be left to a perfite Maſter, eyther to expound openlie a good author withall, or to compare privatelie for his owne exerciſe, how ſome notable place of an excellent author may be uttered with other fitte wordes: But if ye alter alſo the compoſition, forme and order, than that is not *Paraphraſis*, but *Imitatio*, as I will fullie declare in fitter place.

The ſcholer ſhall winne nothing by *Paraphraſis*, but onelie, if we may beleve *Tullie*, to chooſe worſe wordes, to place them out of

order, to feare overmoch the judgement of the maſter, to miſlike overmuch the hardnes of learning, and by uſe to gather up faultes, which hardlie will be left of againe.

The maſter in teaching it ſhall rather encreaſe hys owne labor, than his ſcholers proffet: for when the ſcholer ſhall bring unto his maſter a peece of *Tullie* or *Cæſar* turned into other latin, then muſt the maſter cum to *Quintilians* goodlie leſſon *de Emendatione*, which (as he ſaith) is the moſt profitable part of teaching, but not in myne opinion, and namelie for youthe in Grammer ſcholes. For the maſter nowe taketh double paynes: firſt, to marke what is amiſſe: againe, to invent what may be ſayd better. And here perchance a verie good maſter may eaſelie both deceive himſelfe, and lead his ſcholer into error.

It requireth greater learning and deeper judgement, than is to be hoped for at any ſcholemaſters hand: that is, to be able alwaies learnedlie and perfitelie

Mutare quod ineptum eſt:
Tranſmutare quod perverſum eſt:
Replere quod deeſt:
Detrahere quod obeſt:
Expungere quod inane eſt.

And that which requireth more ſkill and deaper conſideracion

Premere tumentia :
Extollere humilia :
Aſtringere luxuriantia :
Componere diſſoluta.

The maſter may here onelie ſtumble, and perchance faull in teaching, to the marring and mayming of the Scholer in learning, whan it is a matter of moch readyng, of great learning, and tried judgement, to make trew difference betwixt

Sublime, et tumidum :
Grande, et immodicum :
Decorum, et ineptum :
Perfectum, et nimium.

Some men of our time, counted perfite Maiſters of eloquence, in their owne opinion the beſt, in other mens judgementes very good, as *Omphalius* everie where, *Sadoletus* in many places, yea alſo my frende *Oſorius*, namelie in his Epiſtle to the Queene and in his whole booke *de Juſtitia*, have ſo over reached them ſelves, in making trew difference in the poyntes afore rehearſed, as though they had bene brought up in ſome ſchole in *Aſia* to learne to decline, rather then in *Athens* with *Plato*, *Ariſtotle*, and *Demoſthenes*, (from whence *Tullie* fetched his eloquence) to underſtand, what in everie matter to be ſpoken or written on, is in verie deede *Nimium*, *Satis*, *Parum*, that is

for to ſay, to all conſiderations, *Decorum*, which, as it is the hardeſt point in all learning, ſo is it the faireſt and onelie marke that ſcholers in all their ſtudie muſt alwayes ſhote at, if they purpoſe an other day to be either ſounde in Religion, or wiſe and diſcrete in any vocation of the common wealth.

Agayne, in the loweſt degree it is no low point of learnyng and judgement for a Scholemaſter to make trew difference betwixt

Humile, et depreſſum :
Lene, et remiſſum :
Siccum, et aridum :
Exile, et macrum :
Inaffectatum, et neglectum.

In theſe poyntes ſome, loving *Melanchthon* well, as he was well worthie, but yet not conſidering well nor wiſelie, how he of nature, and all his life and ſtudie by judgement, was wholy ſpent in *genere Diſciplinabili*, that is, in teaching, reading, and expounding plainlie and aptlie ſchole matters, and therefore imployed thereunto a fitte, ſenſible and caulme kinde of ſpeaking and writing, ſome I ſay, with very well livyng, but not with verie well weying *Melanchthones* doinges, do frame them ſelves a ſtyle, cold, leane and weake, though the matter be never ſo warme and earneſt, not moch unlike unto one, that had a pleaſure in a

roughe, raynie, winter day, to clothe him ſelfe with nothing els, but a demie bukram caſſok, plaine without plites, and ſingle with out lyning: which will neither beare of winde nor wether, nor yet kepe out the ſunne in any hote day.

Paraphraſis in use of teaching, hath hurt *Melancthons* ſtile in writing.

Some ſuppoſe, and that by good reaſon, that *Melancthon* him ſelfe came to this low kinde of writyng by uſing over moch *Paraphraſis* in reading: For ſtudying therbie to make everie thing ſtreight and eaſie, in ſmothing and playning all things to much never leaveth, whiles the ſence it ſelfe be left both lowſe and laſie. And ſome of thoſe *Paraphraſes* of *Melancthon* be ſet out in Printe, as *Pro Archia Poeta*, *et Marco Marcello:* But a ſcholer by mine opinion is better occupied in playing or ſleping, than in ſpendyng tyme not onelie vainlie but alſo harmefullie in ſoch a kinde of exerciſe.

If a Maſter would have a perfite example to folow, how in *Genere ſublimi* to avoide *Nimium*, or in *Mediocri*, to atteyne *Satis*, or in *Humili*, to exchew *Parum*, let him read diligently for the firſt, *Secundam Philippicam*, for the meane, *De Natura Deorum*, and for the loweſt, *Partitiones*. Or if in an other tong ye looke for like example in like perfection, for all thoſe three degrees, read *Pro Cteſiphonte*, *Ad Leptinem*, *et Contra Olympiodorum*, and what witte, Arte and diligence is hable to affourde, ye ſhall plainely ſee.

Cicero.

Demoſthenes.

For our tyme the odde man to performe all three perfitlie, whatſoever he doth, and to know the way to do them ſkilfullie, whan ſo ever he liſt, is in my poore opinion *Joannes Sturmius*. *Joan. Stur.*

He alſo councelleth all ſcholers to beware of *Paraphraſis*, except it be from worſe to better, from rude and barbarous, to proper and pure latin, and yet no man to exerciſe that neyther, except ſoch one as is alreadie furniſhed with plentie of learning, and grounded with ſtedfaſt judgement before.

All theis faultes, that thus manie wiſe men do finde with the exerciſe of *Paraphraſis*, in turning the beſt latin into other as good as they can, that is, ye may be ſure, into a great deale worſe than it was, both in right choice for proprietie, and trewe placing for good order, are committed alſo commonlie in all common ſcholes by the ſcholemaſters, in toſſing and trobling yong wittes (as I ſayd in the beginning) with that boocherlie feare in making of Latins.

Therefore in place of Latines for yong ſcholers and of *Paraphraſis* for the maſters, I wold have double tranſlation ſpecially uſed. For in double tranſlating a perfite peece of *Tullie* or *Cæſar* neyther the ſcholer in learning, nor the Maſter in teaching can erre. A true tochſtone, a ſure metwand lieth before both their eyes. For all right congruitie, proprietie of

wordes, order in ſentences, the right imitation, to invent good matter, to diſpoſe it in good order, to confirme it with good reaſon, to expreſſe any purpoſe fitlie and orderlie, is learned thus both eaſelie and perfitlie: Yea, to miſſe ſomtyme in this kinde of tranſlation bringeth more proffet, than to hit right either in *Paraphraſi* or making of Latins. For though ye ſay well in a latin making or in a *Paraphraſis*, yet you being but in doute and uncertayne whether ye ſaie well or no, ye gather and lay up in memorie no ſure frute of learning thereby: But if ye fault in tranſlation, ye ar eaſelie taught, how perfitlie to amende it, and ſo well warned, how after to exchew all ſoch faultes againe.

Paraphraſis therefore by myne opinion is not meete for Grammer ſcholes: nor yet verie fitte for yong men in the univerſitie, untill ſtudie and tyme have bred in them perfite learning and ſtedfaſt judgement.

There is a kinde of *Paraphraſis*, which may be uſed without all hurt to moch proffet: but it ſerveth onely the Greke and not the latin, nor no other tong, as to alter *linguam Ionicam aut Doricam* into *meram Atticam:* A notable example there is left unto us by a notable learned man *Diony. Halicarn.* who in his booke περὶ συντάξεως doth tranſlate the goodlie ſtorie of *Candaules* and *Gyges* in 1. *Herodoti* out of

Ionica lingua into *Atticam*. Read the place, and ye ſhall take both pleaſure and proffet in conference of it. A man that is exerciſed in reading *Thucydides*, *Xenophon*, *Plato* and *Demoſthenes*, in uſing to turne like places of *Herodotus* after like ſorte ſhold ſhortlie cum to ſoch a knowledge, in underſtanding, ſpeaking and writing the Greeke tong, as fewe or none hath yet atteyned in England. The like exerciſe out of *Dorica lingua* may be alſo uſed, if a man take that little booke of *Plato*, *Timæus Locrus*, *De Animo et natura*, which is written *Dorice*, and turne it into ſoch Greeke as *Plato* uſeth in other workes. The booke is but two leaves: and the labor wold be but two weekes: but ſurelie the proffet, for eaſie underſtanding and trewe writing the Greeke tonge, wold contervaile wyth the toile, that ſom men taketh in otherwiſe coldlie reading that tonge, two yeares.

And yet for the latin tonge and for the exerciſe of *Paraphraſis* in thoſe places of Latin that can not be bettered, if ſom yong man, excellent of witte, corragious in will, luſtie of nature and deſirous to contend even with the beſt Latin, to better it, if he can, ſurelie I commend his forwardneſſe, and for his better inſtruction therein I will ſet before him as notable an example of *Paraphraſis*, as is in Record of learning. *Cicero* him ſelfe doth con-

tend in two ſondrie places to expreſſe one matter with diverſe wordes: and that is *Paraphraſis*, ſaith *Quintilian*. The matter, I ſuppoſe, is taken out of *Panætius:* and therefore being tranſlated out of Greeke at divers times, is uttered for his purpoſe with divers wordes and formes: which kinde of exerciſe for perfite learned men is verie profitable.

2. De Finib. [c. 14. §§ 45, 46.]

a. *Homo enim Rationem habet a natura menti datam, quæ et cauſas rerum et conſecutiones videt, et ſimilitudines transfert, et disjuncta conjungit, et cum præſentibus futura copulat, omnemque complectitur vitæ conſequentis ſtatum.*
b. *Eademque ratio facit hominem hominum appetentem, cumque his natura et ſermone et uſu congruentem: ut profectus a caritate domeſticorum ac ſuorum, currat longius, et ſe implicet primo civium, deinde omnium mortalium ſocietati: utque non ſibi ſoli ſe natum meminerit, ſed patriæ, ſed ſuis, ut exigua pars ipſi relinquatur.*
c. *Et quoniam eadem natura cupiditatem ingenuit homini veri inveniendi, quod facillime apparet, cum vacui curis, etiam quid in cælo fiat, ſcire avemus, etc.*

1. Officiorum, [c. 4. §§ 11—13.]

a. *Homo autem, qui rationis eſt particeps, per quam conſequentia cernit, et cauſas rerum videt, earumque progreſſus et quaſi anteceſſiones non ignorat, ſimilitudines comparat, rebuſque præſentibus adjungit atque annectit futuras, facile totius vitæ curſum videt, ad eamque degendam præ-*

parat res neceſſarias. b. *Eademque natura vi rationis hominem conciliat homini, et ad Orationis, et ad vitæ ſocietatem: ingeneratque imprimis præcipuum quendam amorem in eos, qui procreati ſunt, impellitque ut hominum cœtus et celebrari inter ſe, et a ſe obiri* velit, ob eaſque cauſas ſtudeat parare ea, quæ ſuppeditent ad cultum et ad victum, nec ſibi ſoli, ſed conjugi, liberis, ceteriſque quos charos habeat tuerique debeat.* c. *Quæ cura exſuſcitat etiam animos, et majores ad rem gerendam facit: imprimiſque hominis eſt propria veri inquiſitio atque inveſtigatio: ita cum ſumus neceſſariis negotiis curiſque vacui, tum avemus aliquid videre, audire, addiſcere, cognitionemque rerum mirabilium, etc.*

The conference of theſe two places, conteinyng ſo excellent a peece of learning as this is, expreſſed by ſo worthy a witte as *Tullies* was, muſt needes bring great pleaſure and proffit to him, that maketh trew counte of learning and honeſtie. But if we had the *Greke* Author, the firſt Paterne of all, and thereby to ſee, how *Tullies* witte did worke at diverſe tymes, how out of one excellent Image might be framed two other, one in face and favor, but ſom what differing in forme, figure and color, ſurelie, ſuch a peece of workemanſhip compared with the Paterne it ſelfe would better pleaſe the eyes of honeſt, wiſe and learned myndes,

* *a ſe obiri*] Upton from Cicero; *ſibi obediri*, 1570, 1571.

than two of the faireſt Venuſſes, that ever Apelles made.

And thus moch for all kinde of *Paraphraſis*, fitte or unfit for Scholers or other, as I am led to thinke not onelie by mine owne experience, but chiefly by the authoritie and judgement of thoſe, whom I my ſelfe would gladlieſt folow, and do counſell all myne to do the ſame: not contendyng with any other, that will otherwiſe either thinke or do.

Metaphraſis.

This kinde of exerciſe is all one with *Paraphraſis*, ſave it is out of verſe either into proſe, or into ſome other kinde of meter: or els out of proſe into verſe, which was *Socrates* exerciſe and paſtime (as *Plato* reporteth) when he was in priſon, to tranſlate *Æſopes Fabules* into verſe. *Quintilian* doth greatlie praiſe alſo this exerciſe: but bicauſe *Tullie* doth diſalow it in yong men, by myne opinion it were not well to uſe it in Grammer Scholes, even for the ſelfe ſame cauſes that be recited againſt *Paraphraſis*. And therfore for the uſe or miſuſe of it the ſame is to be thought, that is ſpoken of *Paraphraſis* before. This was *Sulpicius* exerciſe: and he gathering up thereby a Poeticall kinde of talke, is juſtlie named of *Cicero grandis et Tragicus Orator:* which I think is ſpoken not for his praiſe, but for other mens warning, to exchew

Plato in Phædone.

the like faulte. Yet nevertheles, if our Scholemaſter for his owne inſtruction be deſirous to ſee a perfite example hereof, I will recite one, which I thinke no man is ſo bold, will ſay, that he can amend it: and that is *Chryſes* the Prieſtes Oration to the *Grekes* in the beginnyng of *Homers Ilias*, turned excellentlie into proſe by *Socrates* him ſelfe, and that adviſedlie and purpoſelie for other to folow: and therfore he calleth this exerciſe in the ſame place *μίμησις*, that is, *Imitatio*, which is moſt trew: but in this booke, for teachyng ſake, I will name it *Metaphraſis*, reteinyng the word that all teachers in this caſe do uſe.

Hom. I. Il. Pla. 3. *Rep.*

Homerus. I. Ἰλίαδ. [12—42.]

ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
χρυσέῳ ἀνὰ σκήπτρῳ· καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δε μάλιστα δύω κοσμήτορε λαῶν·
Ἀτρεῖδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι.
παῖδα δέ μοι λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθε
ἁζόμενοι Διὸς υἱὸν ἑκήβολον Ἀπόλλωνα.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντα, ἢ ὕστερον αὖθις ἰόντα,
μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ τηλόθι πάτρης,
ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήαι.
ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ.
κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιο τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων, ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Socrates in 3. *de Rep.* [p. 393 D, etc.] ſaith thus,

Φράσω γὰρ ἄνευ μέτρου,
οὐ γὰρ εἰμὶ ποιητικός.

ἦλθεν ὁ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἱκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων: καὶ εὔχετο, ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἑλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι, τήν τε θυγατέρα οἱ αὐτῷ λῦσαι, δεξαμένους ἄποινα, καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν. ὁ δὲ Ἀγαμέμνων ἠγρίαινεν, ἐντελλόμενος νῦν τε ἀπιέναι, καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. πρὶν δὲ λυθῆναι αὐτοῦ θυγατέρα, ἐν Ἄργει ἔφη γηράσειν μετὰ οὗ. ἀπιέναι δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας ἔδεισέ τε καὶ ἀπῄει σιγῇ. ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὔχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιτο· ὧν δὴ χάριν κατεύχετο τῖσαι τοὺς Ἀχαιοὺς τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεσιν.

To compare *Homer* and *Plato* together, two

wonders of nature and arte for witte and eloquence, is moſt pleaſant and profitable for a man of ripe judgement. *Platos* turning of *Homer* in this place doth not ride a loft in Poeticall termes, but goeth low and ſoft on foote, as proſe and *Pedeſtris oratio* ſhould do. If *Sulpicius* had had *Platos* conſideration in right uſing this exerciſe, he had not deſerved the name of *Tragicus Orator*, who ſhould rather have ſtudied to expreſſe *vim Demoſthenis*, than *furorem Poetæ*, how good ſoever he was, whom he did folow.

And therfore would I have our Scholemaſter wey well together *Homer* and *Plato*, and marke diligentlie theſe foure pointes, what is kept: what is added: what is left out: what is changed, either in choiſe of wordes, or forme of ſentences: which foure pointes be the right tooles, to handle like a workeman this kinde of worke: as our Scholer ſhall better underſtand, when he hath bene a good while in the Univerſitie: to which tyme and place I chiefly remitte this kinde of exerciſe.

And bicauſe I ever thought examples to be the beſt kinde of teaching, I will recite a golden ſentence out of that Poete, which is next unto *Homer*, not onelie in tyme, but alſo in worthines: which hath bene a paterne for many worthie wittes to follow, by this kind of *Metaphraſis*, but I will content my ſelfe with foure

workemen, two in *Greke*, and two in *Latin*, ſoch as in both the tonges wiſer and worthier can not be looked for. Surelie, no ſtone ſet in gold by moſt cunning workemen is in deed, if right counte be made, more worthie the looking on, than this golden ſentence, diverſlie wrought upon by ſoch foure excellent Maſters.

Heſiodus. [Ἔργα. 293—297.]

1. οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσει,
   φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἧσιν ἀμείνω.
2. ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.
3. ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
   ἐν θυμῷ βάλληται, ὅ δ' αὖτ' ἀχρήϊος ἀνήρ.

¶ Thus rudelie turned into baſe Engliſh.

1. That man in wiſedome paſſeth all,
   to know the beſt who hath a head:
2. And meetlie wiſe eeke counted ſhall,
   who yieldes him ſelfe to wiſe mens read:
3. Who hath no witte, nor none will heare,
   amongeſt all fooles the bell may beare.

Sophocles in Antigone. [720—723.]

1. φήμ' ἔγωγε πρεσβεύειν πολὺ
   φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
2. εἰ δ' οὖν (φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν)
   καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

Marke the wiſedome of *Sophocles*, in leavyng out the laſt ſentence, bicauſe it was not cumlie for the ſonne to uſe it to his father.

¶ *D. Baſileus in his Exhortation to youth.* [§ 1.]

Μέμνησθε τοῦ Ἡσιόδου, ὃς φησι, ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυνοράντα. 2. Ἐσθλὸν δὲ κἀκεῖνον, τὸν τοῖς παρ' ἑτέρων ὑποδειχθεῖσιν ἑπόμενον. 3. Τὸν δὲ πρὸς οὐδέτερον ἐπιτήδειον ἀχρεῖον εἶναι πρὸς ἅπαντα.

¶ M. Cic. Pro A. Cluentio. [c. 31. § 84.]

1. *Sapientiſſimum eſſe dicunt eum, cui, quod opus ſit, ipſi veniat in mentem:* 2. *Proxime accedere illum, qui alterius bene inventis obtemperet.* 3. *In ſtultitia contra eſt: minus enim ſtultus eſt is, cui nihil in mentem venit, quam ille, qui quod ſtultè alteri venit in mentem comprobat.*

Cicero doth not plainlie expreſſe the laſt ſentence, but doth invent it fitlie for his purpoſe, to taunt the folie and ſimplicitie in his adverſarie *Attius*, not weying wiſelie the ſutle doynges of *Chryſogonus* and *Stalenus*.

¶ Tit. Livius in Orat. Minucii. Lib. 22. [c. 29.]

1. *Sæpe ego audivi, milites, eum primum eſſe virum, qui ipſe conſulat, quid in rem ſit:* 2. *Secundum eum, qui bene monenti obediat:* 3. *Qui, nec ipſe conſulere, nec alteri parere ſcit, eum extremi eſſe ingenii.*

Now, which of all theſe foure, *Sophocles*, *S. Baſil*, *Cicero*, or *Livie*, hath expreſſed *Heſiodus* beſt, the judgement is as hard, as the workemanſhip of everie one is moſt excellent in deede. An other example out of the *Latin* tong alſo I will recite, for the worthines of the workeman therof, and that is *Horace*, who hath ſo turned the begynning of *Terence Eu-*

nuchus, as doth worke in me a pleaſant admiration, as oft ſo ever as I compare thoſe two places togither. And though everie Maſter, and everie good Scholer to, do know the places, both in *Terence* and *Horace*, yet I will ſet them heare in one place togither, that with more pleaſure they may be compared together.

¶ Terentius in Eunucho. [I. 1.]

Quid igitur faciam? non eam? ne nunc quidem cum accerſor ultrò? an potius ita me comparem, non perpeti meretricum contumelias? excluſit; revocat: redeam? non, ſi me obſecret. (PARMENO a litle after.) Here, quæ res in ſe neque conſilium neque modum habet ullum, eam conſilio regere non potes. In Amore hæc omnia inſunt vitia, injuriæ, ſuſpiciones, inimicitiæ, induciæ, bellum, pax rurſum. Incerta hæc ſi tu poſtules ratione certa facere, nihilo plus agas, quam ſi des operam, ut cum ratione inſanias.

¶ Horatius, lib. Ser. 2. Saty. 3. [262—271.]

Nec nunc, cum me vocet ultro,
Accedam? an potius mediter finire dolores?
Excluſit; revocat: redeam? non, ſi obſecret. Ecce
Servus non paulo ſapientior: o Here, quæ res
Nec modum habet neque conſilium, ratione modóque
Tractari non vult. In amore hæc ſunt mala, bellum,
Pax rurſum: hæc ſi quis tempeſtatis prope ritu
Mobilia, et cæca fluitantia ſorte, laboret
Reddere certa ſibi, nihilo plus explicet, ac ſi
Inſanire paret certa ratione modoque.

This exerciſe may bring moch profite to ripe heads and ſtayd judgementes: bicauſe in

traveling in it the mynde muſt nedes be verie attentive and buſilie occupide, in turning and toſſing it ſelfe many wayes and conferryng with great pleaſure the varietie of worthie wittes and judgementes togither: But this harme may ſone cum therby, and namelie to yong Scholers, leſte in ſeeking other wordes and new forme of ſentences they chance upon the worſe: for the which onelie cauſe *Cicero* thinketh this exerciſe not to be fit for yong men.

Epitome.

This is a way of ſtudie belonging rather to matter than to wordes: to memorie, than to utterance: to thoſe that be learned alreadie, and hath ſmall place at all amonges yong ſcholers in Grammer ſcholes. It may proffet privately ſome learned men, but it hath hurt generallie learning it ſelfe very moch. For by it have we loſt whole *Trogus*, the beſt part of *T. Livius*, the goodlie Dictionarie of *Pompeius Feſtus*, a great deale of the Civill lawe, and other many notable bookes, for the which cauſe I do the more miſlike this exerciſe both in old and yong.

Epitome is good privatelie for himſelfe that doth worke it, but ill commonlie for all other that uſe other mens labor therein: a ſilie poore kinde of ſtudie, not unlike to the doing of thoſe poore folke, which neyther till, nor ſowe, nor

reape themſelves, but gleane by ſtelth upon other mens grownde. Soch have emptie barnes for deare yeares.

Grammer ſcholes have fewe *Epitomes* to hurt them, except *Epitheta Textoris*, and ſuch beggarlie gatheringes, as *Horman*, *Whittington*, and other like vulgares for making of latines: yea I do wiſhe, that all rules for yong ſcholers were ſhorter than they be. For without doute *Grammatica* it ſelfe is ſooner and ſurer learned by examples of good authors, than by the naked rewles of *Grammarians*. *Epitome* hurteth more in the univerſities and ſtudie of Philoſophie: but moſt of all in divinitie it ſelfe.

In deede bookes of common places be verie neceſſarie to induce a man into an orderlie generall knowledge, how to referre orderlie all that he readeth *ad certa rerum Capita*, and not wander in ſtudie. And to that end did *P. Lombardus*, the maſter of ſentences, and *Ph. Melanćthon* in our daies, write two notable bookes of common places.

But to dwell in *Epitomes* and bookes of common places, and not to binde himſelfe dailie by orderlie ſtudie, to reade with all diligence principallie the holyeſt ſcripture and withall the beſt Doćtors, and ſo to learne to make trewe difference betwixt the authoritie of the one and the Counſell of the other, maketh ſo many ſeeming and ſunburnt miniſters as we

have, whoſe learning is gotten in a ſommer heat, and waſhed away with a Chriſtmas ſnow againe: who nevertheleſſe are leſſe to be blamed, than thoſe blind buſſardes, who in late yeares of willfull maliciouſnes would neyther learne themſelves, nor could teach others any thing at all.

Paraphraſis hath done leſſe hurt to learning, than *Epitome:* for no *Paraphraſis*, though there be many, ſhall ever take away *Davids* Pſalter. *Eraſmus Paraphraſis* being never ſo good, ſhall never baniſhe the New Teſtament. And in an other ſchole, the *Paraphraſis* of *Brocardus* or *Sambucus* ſhal never take *Ariſtotles* Rhetoricke, nor *Horace de Arte Poetica*, out of learned mens handes.

But as concerning a ſchole *Epitome*, he that wold have an example of it, let him read *Lucian* περὶ κάλλους, which is the verie *Epitome* of *Iſocrates* oration *de laudibus Helenæ*, whereby he may learne at the leaſt this wiſe leſſon, that a man ought to beware to be over bold in altering an excellent mans worke.

Nevertheles ſome kinde of *Epitome* may be uſed by men of ſkilful judgement to the great proffet alſo of others. As if a wiſe man would take *Halles* Cronicle, where moch good matter is quite marde with Indenture Engliſhe, and firſt change ſtrange and inkhorne tearmes into proper and commonlie uſed wordes: next

ſpecially to wede out that that is ſuperfluous and idle, not onelie where wordes be vainlie heaped one upon an other, but alſo where many ſentences of one meaning be ſo clowted up together, as though *M. Hall* had bene not writing the ſtorie of England, but varying a ſentence in Hitching ſchole: ſurelie a wiſe learned man by this way of *Epitome*, in cutting away wordes and ſentences and diminiſhing nothing at all of the matter, ſhold leave to mens uſe a ſtorie, halfe as moch as it was in quantitie, but twiſe as good as it was, both for pleaſure and alſo commoditie.

An other kinde of *Epitome* may be uſed likewiſe very well to moch proffet. Som man either by luſtines of nature, or brought by ill teaching to a wrong judgement, is over full of words, ſentences, and matter, and yet all his words be proper, apt and well choſen: all his ſentences be rownd and trimlie framed: his whole matter grownded upon good reaſon and ſtuffed with full arguments for his intent and purpoſe. Yet when his talke ſhal be heard or his writing be red of ſoch one, as is either of my two deareſt frendes, *M. Haddon* at home, or *John Sturmius* in Germanie; that *Nimium* in him, which fooles and unlearned will moſt commend, ſhall eyther of thies two bite his lippe, or ſhake his heade at it.

This fulnes, as it is not to be miſliked in a

yong man, ſo in farder aige, in greater ſkill, and weightier affaires, it is to be temperated, or elſe diſcretion and judgement ſhall ſeeme to be wanting in him. But if his ſtile be ſtill over rancke and luſtie, as ſome men being never ſo old and ſpent by yeares will ſtill be full of youthfull conditions, as was Syr *F. Bryan* and evermore wold have bene: ſoch a rancke and full writer muſt uſe, if he will do wiſelie, the exerciſe of a verie good kinde of *Epitome*, and do as certaine wiſe men do, that be over fat and fleſhie: who leaving their owne full and plentifull table, go to ſojorne abrode from home for a while, at the temperate diet of ſome ſober man: and ſo by litle and litle cut away the groſneſſe that is in them. As for an example: If *Oſorius* would leave of his luſtines in ſtriving againſt *S. Auſten*, and his over rancke rayling againſt poore *Luther* and the troth of God's doctrine, and give his whole ſtudie, not to write any thing of his owne for a while, but to tranſlate *Demoſthenes* with ſo ſtraite, faſt, and temperate a ſtyle in latine, as he is in Greeke, he would becume ſo perfit and pure a writer, I beleve, as hath bene fewe or none ſence *Ciceroes* dayes: And ſo by doing himſelf and all learned moch good do others leſſe harme, and Chriſtes doctrine leſſe injury, than he doth: and with all wyn unto himſelfe many worthy frends, who agreing with him gladly in the love

and liking of excellent learning, are ſorie to ſee ſo worthie a witte, ſo rare eloquence, wholie ſpent and conſumed in ſtriving with God and good men.

Emonges the reſt, no man doth lament him more than I, not onelie for the excellent learning that I ſee in him, but alſo bicauſe there hath paſſed privatelie betwixt him and me ſure tokens of moch good will and frendlie opinion, the one toward the other. And ſurelie the diſtance betwixt London and Lyſbon ſhould not ſtoppe any kinde of frendlie dewtie, that I could eyther ſhew to him or do to his, if the greateſt matter of all did not in certeyne pointes ſeparate our myndes.

And yet for my parte, both toward him and diverſe others here at home, for like cauſe of excellent learning, great wiſdome, and gentle humanitie, which I have ſeene in them, and felt at their handes my ſelfe, where the matter of difference is mere conſcience in a quiet minde inwardlie, and not contentious malice with ſpitefull rayling openlie, I can be content to follow this rewle, in miſliking ſome one thing, not to hate for anie thing els.

But as for all the bloodie beaſtes, as that fat Boore of the wood: or thoſe brauling Bulles of Baſan: or any lurking *Dormous*, blinde not by nature, but by malice, and as may be gathered of their owne teſtimonie, given over to

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blindnes, for giving over God and his word: or ſoch as be ſo luſtie runnegates, as firſt runne from God and his trew doctrine, than from their Lordes, Maſters, and all dewtie, next from themſelves and out of their wittes, laſtly from their Prince, contrey and all dew allegeance, whether they ought rather to be pitied of good men for their miſerie, or contemned of wiſe men for their malicious folie, let good and wiſe men determine.

And to returne to *Epitome* agayne, ſome will judge moch boldnes in me, thus to judge of *Oſorius* ſtyle: but wiſe men do know, that meane lookers on may trewelie ſay for a well made Picture: This face had bene more cumlie, if that hie redde in the cheeke were ſomwhat more pure ſanguin than it is: and yet the ſtander by can not amend it himſelfe by any way.

And this is not written to the diſpraiſe, but to the great commendation of *Oſorius*, becauſe *Tullie* himſelfe had the ſame fulnes in him, and therefore went to *Rodes* to cut it away: and ſaith himſelfe, *recepi me domum prope mutatus, nam quaſi referverat jam oratio.* Which was brought to paſſe, I beleve, not onelie by the teaching of *Molo Apollonius*, but alſo by a good way of *Epitome*, in binding him ſelfe to tranſlate *meros Atticos Oratores*, and ſo to bring his ſtyle from all lowe groſneſſe to ſoch firme faſt- [*Brut. c.* 91. § 316.]

nes in latin, as is in *Demoſthenes* in Greeke. And this to be moſt trew, may eaſelie be gathered, not onelie of *L. Craſſus* talke in 1. *de Or.*, but ſpeciallie of *Ciceroes* owne deede in tranſlating *Demoſthenes* and *Æſchines* orations περὶ στεφ. to that verie ende and purpoſe.

And although a man growndlie learned all readie may take moch proffet him ſelfe in uſing by *Epitome* to draw other mens workes for his owne memorie ſake into ſhorter rowme, as *Canterus* hath done verie well the whole *Metamorphoſis* of *Ovid*, and *David Cythræus* a great deale better the ix. Muſes of *Herodotus*, and *Melanƈthon* in myne opinion far beſt of all the whole ſtorie of Time, not onelie to his owne uſe, but to other mens proffet and hys great prayſe, yet *Epitome* is moſt neceſſarie of all in a mans owne writing, as we learne of that noble Poet *Virgill*, who, if *Donatus* ſay trewe, in writing that perfite worke of the *Georgickes* uſed dailie, whan he had written 40. or 50. verſes, not to ceaſe cutting, paring, and polliſhing of them, till he had brought them to the nomber of x. or xii.

And this exerciſe is not more nedefullie done in a great worke, than wiſelie done in your common dailie writing either of letter or other thing elſe, that is to ſay, to peruſe diligentlie and ſee and ſpie wiſelie, what is alwaies more then nedeth: For twenty to one offend more

in writing to moch, than to litle: even as twentie to one fall into ſickneſſe rather by over moch fulnes, than by anie lacke or emptineſſe. And therefore is he alwaies the beſt Engliſh Phyſition, that beſt can geve a purgation, that is, by way of *Epitome* to cut all over much away. And ſurelie mens bodies be not more full of ill humors, than commonlie mens myndes (if they be yong, luſtie, proude, like and love them ſelves well, as moſt men do) be full of fanſies, opinions, errors, and faultes, not onelie in inward invention, but alſo in all their utterance, either by pen or taulke.

And of all other men, even thoſe that have the inventiveſt heades for all purpoſes, and roundeſt tonges in all matters and places (except they learne and uſe this good leſſon of *Epitome*) commit commonlie greater faultes, than dull, ſtaying, ſilent men do. For quicke inventors and faire readie ſpeakers, being boldned with their preſent habilitie to ſay more and perchance better to, at the ſoden for that preſent, than any other can do, uſe leſſe helpe of diligence and ſtudie than they ought to do: and ſo have in them commonlie leſſe learning and weaker judgement for all deepe conſiderations, than ſome duller heades and ſlower tonges have.

And therefore readie ſpeakers generallie be not the beſt, playneſt, and wiſeſt writers, nor

yet the deepeſt judgers in weightie affaires, bicauſe they do not tarry to weye and judge all thinges, as they ſhould: but having their heades over full of matter, be like pennes over full of incke, which will ſoner blotte, than make any faire letter at all. Tyme was, whan I had experience of two Ambaſſadors in one place, the one of a hote head to invent and of a haſtie hand to write, the other, colde and ſtayd in both: but what difference of their doinges was made by wiſe men, is not unknowne to ſome perſons. The Biſhop of Wincheſter *Steph. Gardiner* had a quicke head and a readie tong, and yet was not the beſt writer in England. *Cicero* in *Brutus* doth wiſelie note the ſame in *Serg. Galba*, and *Q. Hortenſius*, who were both hote, luſtie and plaine ſpeakers, but colde, ſlowe and rough writers: And *Tullie* telleth the cauſe why, ſaying, whan they ſpake, their tong was naturally caried with full tyde and wynde of their witte: whan they wrote, their head was ſolitarie, dull and caulme, and ſo their ſtyle was blonte, and their writing colde: *Quod vitium*, ſayth *Cicero*, *peringenioſis hominibus neque ſatis doctis plerumque accidit.*

[*Cic. Brutus, c.* 23 *ſeq.* § 91 *ſeq.*; *Orat. c.* 38. § 132.]

[*Brutus, c.* 24. § 92.]

And therfore all quick inventors and readie faire ſpeakers muſt be carefull, that to their goodnes of nature they adde alſo in any wiſe ſtudie, labor, leaſure, learning and judgement, and than they ſhall in deede paſſe all other, as

I know ſome do, in whome all thoſe qualities are fullie planted, or elſe if they give over moch to their witte, and over litle to their labor and learning, they will ſoneſt over reach in taulke, and fardeſt cum behinde in writing whatſoever they take in hand. The methode of *Epitome* is moſt neceſſarie for ſoch kinde of men. And thus much concerning the uſe or miſuſe of all kinde of *Epitomes* in matters of learning.

* *Imitatio.*

Imitation is a facultie to expreſſe livelie and perfitelie that example which ye go about to folow. And of it ſelfe it is large and wide: for all the workes of nature in a maner be examples for arte to folow.

But to our purpoſe, all languages, both learned and mother tonges, be gotten, and gotten onelie by *Imitation*. For as ye uſe to heare, ſo ye learne to ſpeake: if ye heare no other, ye ſpeake not your ſelfe: and whome ye onelie heare, of them ye onelie learne.

And therefore, if ye would ſpeake as the beſt and wiſeſt do, ye muſt be converſant, where the beſt and wiſeſt are: but if yow be borne or brought up in a rude contrie, ye ſhall not choſe but ſpeake rudelie: the rudeſt man of all knoweth this to be trewe.

Yet nevertheleſſe the rudenes of common

and mother tonges is no bar for wiſe ſpeaking. For in the rudeſt contrie and moſt barbarous mother language many be found can ſpeake verie wiſelie: but in the Greeke and latin tong, the two onelie learned tonges, which be kept not in common taulke but in private bookes, we finde alwayes wiſdome and eloquence, good matter and good utterance, never or ſeldom a ſonder. For all ſoch Authors, as be fulleſt of good matter and right judgement in doctrine, be likewiſe alwayes moſt proper in wordes, moſt apte in ſentence, moſt plaine and pure in uttering the ſame.

And contrariwiſe in thoſe two tonges all writers, either in Religion or any ſect of Philoſophie, who ſo ever be founde fonde in judgement of matter, be commonlie found as rude in uttering their mynde. For Stoickes, Anabaptiſtes, and Friers, with Epicures, Libertines and Monkes, being moſt like in learning and life, are no fonder and pernicious in their opinions, than they be rude and barbarous in their writinges. They be not wiſe therefore that ſay, what care I for a mans wordes and utterance, if his matter and reaſons be good? Soch men ſay ſo, not ſo moch of ignorance, as eyther of ſome ſingular pride in themſelves, or ſome ſpeciall malice of other, or for ſome private and parciall matter, either in Religion or other kinde of learning. For good and choice meates be no

more requiſite for helthie bodies, than proper and apte wordes be for good matters, and alſo plaine and ſenſible utterance for the beſt and depeſt reaſons: in which two pointes ſtandeth perfite eloquence, one of the faireſt and rareſt giftes that God doth geve to man.

Ye know not, what hurt ye do to learning, that care not for wordes, but for matter, and ſo make a devorſe betwixt the tong and the hart. For marke all aiges: looke upon the whole courſe of both the Greeke and Latin tonge, and ye ſhall ſurelie finde, that, whan apte and good wordes began to be neglected, and properties of thoſe two tonges to be confounded, than alſo began ill deedes to ſpring, ſtrange maners to oppreſſe good orders, newe and fond opinions to ſtrive with olde and trewe doctrine, firſt in Philoſophie, and after in Religion; right judgement of all thinges to be perverted, and ſo vertue with learning is contemned, and ſtudie left of: of ill thoughtes cummeth perverſe judgement: of ill deedes ſpringeth lewde taulke. Which fower miſorders, as they mar mans life, ſo deſtroy they good learning withall.

But behold the goodneſſe of God's providence for learning: all olde authors and ſectes of Philoſophy, which were fondeſt in opinion and rudeſt in utterance, as Stoickes and Epicures, firſt contemned of wiſe men, and after

forgotten of all men, be ſo conſumed by tymes, as they be now not onelie out of uſe, but alſo out of memorie of man: which thing, I ſurelie thinke, will ſhortlie chance to the whole doctrine and all the bookes of phantaſticall Anabaptiſtes and Friers, and of the beaſtlie Libertines and Monkes.

Againe behold on the other ſide, how Gods wiſdome hath wrought, that of *Academici* and *Peripatetici*, thoſe that were wiſeſt in judgement of matters and pureſt in uttering their myndes, the firſt and chiefeſt, that wrote moſt and beſt in either tong, as *Plato* and *Ariſtotle* in Greeke, *Tullie* in Latin, be ſo either wholie or ſufficiently left unto us, as I never knew yet ſcholer, that gave himſelfe to like and love and folow chieflie thoſe three Authors, but he proved both learned, wiſe, and alſo an honeſt man, if he joyned with all the trewe doctrine of Gods holie Bible, without the which the other three be but fine edge tooles in a fole or mad mans hand.

But to returne to *Imitation* agayne: There be three kindes of it in matters of learning.

The whole doctrine of Comedies and Tragedies is a perfite *imitation*, or faire livelie painted picture of the life of everie degree of man. Of this *Imitation* writeth *Plato* at large in 3. *de Rep.*, but it doth not moch belong at this time to our purpoſe.

The ſecond kind of *Imitation* is to folow for learning of tonges and ſciences the beſt authors. Here riſeth emonges proude and envious wittes a great controverſie, whether one or many are to be folowed: and if one, who is that one: *Seneca* or *Cicero: Saluſt* or *Cæſar*, and ſo forth in Greeke and Latin.

The third kinde of *Imitation* belongeth to the ſecond: as when you be determined, whether ye will folow one or mo, to know perfitlie and which way to folow that one: in what place: by what meane and order: by what tooles and inſtrumentes ye ſhall do it: by what ſkill and judgement ye ſhall trewelie diſcerne, whether ye folow rightlie or no.

This *Imitatio* is *diſſimilis materiei ſimilis tractatio:* and alſo, *ſimilis materiei diſſimilis tractatio*, as *Virgill* folowed *Homer:* but the Argument to the one was *Ulyſſes*, to the other *Æneas*. *Tullie* perſecuted *Antonie* with the ſame weapons of eloquence, that *Demoſthenes* uſed before againſt *Philippe*.

Horace foloweth *Pindar*, but either of them his owne Argument and Perſon: as the one, *Hiero* king of *Sicilie*, the other *Auguſtus* the Emperor: and yet both for like reſpectes, that is, for their coragious ſtoutnes in warre and juſt government in peace.

One of the beſt examples for right *Imitation* we lacke, and that is *Menander*, whom our

Terence, (as the matter required) in like argument, in the ſame Perſons, with equall eloquence, foote by foote did folow.

Som peeces remaine like broken Jewelles, whereby men may rightlie eſteeme and juſtlie lament the loſſe of the whole.

Eraſmus, the ornament of learning in our tyme, doth wiſh that ſom man of learning and diligence would take the like paines in *Demoſthenes* and *Tullie*, that *Macrobius* hath done in *Homer* and *Virgill*, that is, to write out and joyne together, where the one doth imitate the other. *Eraſmus* wiſhe is good, but ſurelie it is not good enough: for *Macrobius* gatherings for the *Æneis* out of *Homer*, and *Eobanus Heſſus* more diligent gatherings for the *Bucolikes* out of *Theocritus*, as they be not fullie taken out of the whole heape, as they ſhould be, but even as though they had not ſought for them of purpoſe, but fownd them ſcatered here and there by chance in their way, even ſo onelie to point out and nakedlie to joyne togither their ſentences, with no farder declaring the maner and way, how the one doth folow the other, were but a colde helpe to the encreaſe of learning.

But if a man would take this paine alſo, whan he hath layd two places, of *Homer* and *Virgill*, or of *Demoſthenes* and *Tullie* togither, to teach plainlie withall, after this ſort.

1. *Tullie* reteyneth thus moch of the matter, thies ſentences, thies wordes:

2. This and that he leaveth out, which he doth wittelie to this end and purpoſe.

3. This he addeth here.

4. This he diminiſheth there.

5. This he ordereth thus, with placing that here, not there.

6. This he altereth and changeth, either in propertie of wordes, in forme of ſentence, in ſubſtance of the matter, or in one or other convenient circumſtance of the authors preſent purpoſe. In thies fewe rude Engliſh wordes, are wrapt up all the neceſſarie tooles and inſtrumentes, wherewith trewe *Imitation* is rightlie wrought withall in any tonge. Which tooles, I openlie confeſſe, be not of myne owne forging, but partlie left unto me by the cunningeſt Maſter and one of the worthieſt Jentlemen that ever England bred, Syr *John Cheke:* partelie borowed by me out of the ſhoppe of the deareſt frende I have out of England, *Io. St.* And therefore I am the bolder to borow of him, and here to leave them to other, and namelie to my Children: which tooles, if it pleaſe God, that an other day they may be able to uſe rightlie, as I do wiſh and daylie pray they may do, I ſhal be more glad, than if I were able to leave them a great quantitie of land.

This foreſaide order and doctrine of *Imita-*

tion would bring forth more learning and breed up trewer judgement, than any other exerciſe that can be uſed, but not for yong beginners, bicauſe they ſhall not be able to conſider dulie therof. And trewelie it may be a ſhame to good ſtudentes who having ſo faire examples to folow, as *Plato* and *Tullie*, do not uſe ſo wiſe wayes in folowing them for the obteyning of wiſdome and learning, as rude ignorant Artificers do for gayning a ſmall commoditie. For ſurelie the meaneſt painter uſeth more witte, better arte, greater diligence, in hys ſhoppe, in folowing the Picture of any meane mans face, than commonlie the beſt ſtudentes do, even in the univerſitie, for the atteining of learning it ſelfe.

Some ignorant, unlearned and idle ſtudent, or ſome buſie looker upon this litle poore booke, that hath neither will to do good him ſelfe nor ſkill to judge right of others, but can luſtelie contemne by pride and ignorance all painfull diligence and right order in ſtudy, will perchance ſay, that I am to preciſe, to curious, in marking and pidling thus about the imitation of others: and that the old worthie Authors did never buſie their heades and wittes in folowyng ſo preciſelie either the matter what other men wrote, or els the maner how other men wrote. They will ſay, it were a plaine ſlaverie and injurie to, to ſhakkle and tye a

good witte and hinder the courſe of a mans good nature with ſuch bondes of ſervitude in folowyng other.

Except ſoch men thinke them ſelves wiſer then *Cicero* for teaching of eloquence, they muſt be content to turne a new leafe.

The beſt booke that ever *Tullie* wrote, by all mens judgement and by his owne teſtimonie to, in writyng wherof he employed moſt care, ſtudie, learnyng and judgement, is his booke *de Orat. ad Q. F.* Now let us ſee, what he did for the matter and alſo for the maner of writing therof. For the whole booke conſiſteth in theſe two pointes onelie: In good matter, and good handling of the matter. And firſt, for the matter, it is whole *Ariſtotles*, what ſo ever *Antonie* in the ſecond, and *Craſſus* in the third doth teach. Truſt not me, but beleve *Tullie* him ſelfe, who writeth ſo, firſt, in that goodlie long Epiſtle *ad P. Lentulum*, and after in diverſe places *ad Atticum*. And in the verie booke it ſelfe *Tullie* will not have it hidden, but both *Catulus* and *Craſſus* do oft and pleaſantly lay that ſtelth to *Antonius* charge. Now for the handling of the matter: Was *Tullie* ſo preciſe and curious rather to follow an other mans Paterne, than to invent ſome new ſhape him ſelfe, namelie in that booke, wherin he purpoſed to leave to poſteritie the glorie of his witte? yea forſoth, that he did.

And this is not my geſſing and gathering, nor onelie performed by *Tullie* in verie deed, but uttered alſo by *Tullie* in plaine wordes: to teach other men thereby, what they ſhould do in taking like matter in hand.

And that which is ſpecially to be marked, *Tullie* doth utter plainlie his conceit and purpoſe therein, by the mouth of the wiſeſt man [i. c. 7. § 28.] in all that companie: for ſayth *Scævola* him ſelfe, *Cur non imitamur, Craſſe, Socratem illum, qui eſt in Phædro Platonis, etc.?*

And furder to underſtand that *Tullie* did not *obiter* and bichance, but purpoſelie and mindfullie bend him ſelfe to a preciſe and curious Imitation of *Plato*, concernyng the ſhape and forme of thoſe bookes, marke I pray you, how curious *Tullie* is to utter his purpoſe and doyng therein, writing thus to *Atticus*. [iv. 16.]

Quod in his Oratoriis libris, quos tantopere laudas, perſonam deſideras Scævolæ, non eam temerè dimovi: Sed feci idem, quod in πολιτείᾳ *Deus ille noſter Plato. Cum in Piræeum Socrates veniſſet ad Cephalum locupletem et feſtivum ſenem; quoad primus ille ſermo haberetur, adeſt in diſputando ſenex; Deinde, cum ipſe quoque commodiſſimè locutus eſſet, ad rem divinam dicit ſe velle diſcedere, neque poſtea revertitur. Credo Platonem vix putaſſe ſatis conſonum fore, ſi hominem id ætatis in tam longo ſermone diutius retinuiſſet: Multo ego ſatius hoc mihi cavendum putavi in Scævola, qui et ætate et valetudine erat ea qua meminiſti, et his honoribus, ut vix ſatis decorum videretur eum plures dies eſſe in Craſſi Tuſculano. Et erat primi libri ſermo non alienus à Scævolæ ſtudiis: reliqui*

libri τεχνολογίαν habent, ut ſcis. Huic joculatoriæ diſputationi ſenem illum, ut noras, intereſſe ſanè nolui.

If *Cicero* had not opened him ſelfe and declared hys owne thought and doynges herein, men that be idle and ignorant and envious of other mens diligence and well doinges would have ſworne that *Tullie* had never mynded any ſoch thing, but that of a preciſe curioſitie we fayne and forge and father ſoch thinges of *Tullie*, as he never ment in deed. I write this not for nought: for I have heard ſome both well learned and otherwayes verie wiſe, that by their luſtie miſliking of ſoch diligence have drawen back the forwardnes of verie good wittes. But even as ſuch men them ſelves do ſometymes ſtumble upon doyng well by chance and benefite of good witte, ſo would I have our ſcholer alwayes able to do well by order of learnyng and right ſkill of judgement.

Concernyng Imitation many learned men have written with moch diverſitie for the matter, and therfore with great contrarietie and ſome ſtomacke amongeſt them ſelves. I have read as many as I could get diligentlie, and what I thinke of everie one of them, I will freelie ſay my mynde. With which freedome I truſt good men will beare, bicauſe it ſhall tend to neither ſpitefull nor harmefull controverſie.

In *Tullie*, it is well touched, ſhortlie taught, *Cicero.*

not fullie declared by *Ant. in* 2. *de Orat.:* and afterward in *Orat. ad Brutum*, for the liking and miſliking of *Iſocrates:* and the contrarie judgement of *Tullie* againſt *Calvus*, *Brutus*, and *Calidius*, *de genere dicendi Attico et Aſiatico.*

Dio. Halicar. *Dionis. Halic.* περὶ μιμήσεως I feare is loſt: which Author next *Ariſtotle*, *Plato*, and *Tullie*, of all other that write of eloquence, by the judgement of them that be beſt learned, deſerveth the next prayſe and place.

Quintil. *Quintilian* writeth of it ſhortly and coldlie for the matter, yet hotelie and ſpitefullie enough agaynſt the Imitation of *Tullie.*

Eraſmus. *Eraſmus*, beyng more occupied in ſpying other mens faultes, than declaryng his owne adviſe, is miſtaken of many, to the great hurt of ſtudie, for his authoritie ſake. For he writeth rightlie, rightlie underſtanded: he and *Longolius* onelie differing in this, that the one ſeemeth to give overmoch, the other over litle, to him, whom they both beſt loved and chiefly allowed of all other.

Budæus. *Budæus* in his Commentaries roughlie and obſcurelie, after his kinde of writyng: and for the matter, caryed ſomwhat out of the way in overmuch miſliking the Imitation of *Tullie.*

Ph. Melanch. *Phil. Melanchthon*, learnedlie and trewlie.

Joa. Camer. *Camerarius* largely with a learned judgement, but ſomewhat confuſedly and with over rough a ſtile.

Sambucus largely, with a right judgement, but ſomewhat a crooked ſtile. *Sambucus.*

Other have written alſo, as *Corteſius* to *Politian*, and that verie well: *Bembus ad Picum* a great deale better, but *Joan. Sturmius de Nobilitate literata et de Amiſſa dicendi ratione* farre beſt of all, in myne opinion, that ever tooke this matter in hand. For all the reſt declare chiefly this point, whether one, or many, or all, are to be followed: but *Sturmius* onelie hath moſt learnedlie declared, who is to be followed, what is to be followed, and the beſt point of all, by what way and order trew Imitation is rightlie to be exerciſed. And although *Sturmius* herein doth farre paſſe all other, yet hath he not ſo fullie and perfitelie done it, as I do wiſhe he had, and as I know he could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie enough for example: which he did, neither for lacke of ſkill, nor by negligence, but of purpoſe, contented with one or two examples, bicauſe he was mynded in thoſe two bookes, to write of it both ſhortlie, and alſo had to touch other matters. *Corteſius.* *P. Bembus.* *Joan. Sturmius.*

Barthol. Riccius Ferrarienſis alſo hath written learnedlie, diligentlie and verie largelie of this matter, even as hee did before verie well *de Apparatu linguæ Lat.* He writeth the better in myne opinion, bicauſe his whole doctrine,

judgement and order, ſemeth to be borowed out of *Jo. Stur.* bookes. He addeth alſo examples, the beſt kinde of teaching: wherein he doth well, but not well enough: in deede he committeth no faulte, but yet deſerveth ſmall praiſe. He is content with the meane, and followeth not the beſt: as a man, that would feede upon Acornes, whan he may eate as good cheape the fineſt wheat bread. He teacheth for example, where and how two or three late *Italian* Poetes do folow *Virgil:* and how *Virgil* him ſelfe in the ſtorie of *Dido* doth wholie Imitate *Catullus* in the like matter of *Ariadna:* Wherein I like better his diligence and order of teaching, than his judgement in choice of examples for *Imitation.* But if he had done thus: if he had declared where and how, how oft and how many wayes *Virgil* doth folow *Homer*, as for example the comming of *Ulyſſes* to *Alcynous* and *Calypſo*, with the comming of *Æneas* to *Cartage* and *Dido:* Likewiſe the games, running, wreſtling, and ſhoting, that *Achilles* maketh in *Homer*, with the ſelfe ſame games, that *Æneas* maketh in *Virgil:* The harneſſe of *Achilles*, with the harneſſe of *Æneas*, and the maner of making of them both by *Vulcane:* The notable combate betwixt *Achilles* and *Hector*, with as notable a combate betwixt *Æneas* and *Turnus.* The going downe to hell of *Ulyſſes* in *Homer*, with the going downe to

hell of *Æneas* in *Virgil:* and other places infinite mo, as ſimilitudes, narrations, meſſages, diſcriptions of perſones, places, battels, tempeſtes, ſhipwrackes, and common places for diverſe purpoſes, which be as preciſely taken out of *Homer*, as ever did Painter in London follow the picture of any faire perſonage. And when thies places had bene gathered together by this way of diligence, than to have conferred them together by this order of teaching, as diligently to marke what is kept and uſed in either author, in wordes, in ſentences, in matter: what is added: what is left out: what ordered otherwiſe, either *præponendo*, *interponendo*, or *poſtponendo:* And what is altered for any reſpect, in word, phraſe, ſentence, figure, reaſon, argument, or by any way of circumſtance: If *Riccius* had done this, he had not onely bene well liked for his diligence in teaching, but alſo juſtlie commended for his right judgement in right choice of examples for the beſt *Imitation.*

Riccius alſo for *Imitation* of proſe declareth where and how *Longolius* doth folow *Tullie*, but as for *Longolius*, I would not have him the paterne of our *Imitation.* In deede in *Longolius* ſhoppe be proper and faire ſhewing colers, but as for ſhape, figure, and naturall cumlines, by the judgement of beſt judging artificers, he is rather allowed as one to be

borne withall, than ſpeciallie commended, as one chieflie to be folowed.

If *Riccius* had taken for his examples, where *Tullie* him ſelfe foloweth either *Plato* or *Demoſthenes*, he had ſhot than at the right marke. But to excuſe *Riccius* ſomwhat, though I can not fullie defend him, it may be ſayd, his purpoſe was to teach onelie the Latin tong, when thys way that I do wiſh, to joyne *Virgil* with *Homer*, to read *Tullie* with *Demoſthenes* and *Plato*, requireth a cunning and perfite Maſter in both the tonges. It is my wiſh in deede, and that by good reaſon: For who ſo ever will write well of any matter, muſt labor to expreſſe that, that is perfite, and not to ſtay and content himſelfe with the meane: yea, I ſay farder, though it be not unpoſible, yet it is verie rare and mervelous hard to prove excellent in the Latin tong, for him that is not alſo well ſeene in the Greeke tong. *Tullie* him ſelfe, moſt excellent of nature, moſt diligent in labor, brought up from his cradle in that place and in that tyme, where and whan the Latin tong moſt floriſhed naturallie in every mans mouth, yet was not his owne tong able it ſelfe to make him ſo cunning in his owne tong, as he was in deede: but the knowledge and *Imitation* of the Greeke tong withall.

This he confeſſeth himſelfe: this he uttereth in many places, as thoſe can tell beſt, that uſe to read him moſt.

Therefore thou, that ſhoteſt at perfection in the Latin tong, thinke not thy ſelfe wiſer than *Tullie* was, in choice of the way that leadeth rightlie to the ſame: thinke not thy witte better than *Tullies* was, as though that may ſerve thee that was not ſufficient for him. For even as a hauke flieth not hie with one wing: even ſo a man reacheth not to excellency with one tong.

I have bene a looker on in the Cokpit of learning thies many yeares: And one Cock onelie have I knowne, which with one wing even at this day doth paſſe all other, in myne opinion, that ever I ſaw in any pitte in England, though they had two winges. Yet nevertheleſſe, to flie well with one wing, to runne faſt with one leg, be rather rare Maiſteries moch to be merveled at, than ſure examples ſafelie to be folowed. A Buſhop that now liveth, a good man, whoſe judgement in Religion I better like, than his opinion in perfitnes in other learning, ſaid once unto me: we have no nede now of the Greeke tong, when all thinges be tranſlated into Latin. But the good man underſtood not, that even the beſt tranſlation is for mere neceſſitie but an evill imped wing to flie withall, or a hevie ſtompe leg of wood to go withall: ſoch, the hier they flie, the ſooner they falter and faill: the faſter they runne, the ofter they ſtumble, and ſorer they fall. Soch

as will nedes ſo flie, may flie at a Pye, and catch a Dawe: And ſoch runners, as commonlie they ſhove and ſholder to ſtand formoſt, yet in the end they cum behind others, and deſerve but the hopſhakles, if the Maſters of the game be right judgers.

Optima ratio Imitationis.

Therefore in peruſing thus ſo many diverſe bookes for *Imitation*, it came into my head that a verie profitable booke might be made *de Imitatione*, after an other ſort, than ever yet was attempted of that matter, conteyning a certaine fewe fitte preceptes, unto the which ſhould be gathered and applied plentie of examples, out of the choiſeſt authors of both the tonges. This worke would ſtand rather in good diligence for the gathering, and right judgement for the apte applying of thoſe examples, than any great learning or utterance at all.

The doing thereof would be more pleaſant than painfull, and would bring alſo moch proffet to all that ſhould read it, and great praiſe to him would take it in hand, with juſt deſert of thankes.

Eraſmus order in his ſtudie.

Eraſmus, giving him ſelfe to read over all Authors *Greke* and *Latin*, ſeemeth to have preſcribed to him ſelfe this order of readyng: that is, to note out by the way three ſpeciall pointes: All Adagies, all ſimilitudes, and all wittie ſayinges of moſt notable perſonages:

And ſo by one labour he left to poſteritie three notable bookes, and namelie two, his *Chiliades*, *Apophthegmata* and *Similia*. Likewiſe if a good ſtudent would bend him ſelfe to read diligently over *Tullie*, and with him alſo at the ſame tyme as diligently *Plato* and *Xenophon* with his bookes of Philoſophie, *Iſocrates* and *Demoſthenes* with his Orations, and *Ariſtotle* with his Rhetorickes: which five of all other be thoſe, whom *Tullie* beſt loved and ſpecially followed: and would marke diligently in *Tullie*, where he doth *exprimere* or *effingere* (which be the verie propre wordes of Imitation) either *Copiam Platonis* or *venuſtatem Xenophontis*, *ſuavitatem Iſocratis* or *vim Demoſthenis*, *propriam et puram ſubtilitatem Ariſtotelis*, and not onelie write out the places diligentlie and lay them together orderlie, but alſo to conferre them with ſkilfull judgement by thoſe few rules, which I have expreſſed now twiſe before: if that diligence were taken, if that order were uſed, what perfite knowledge of both the tonges, what readie and pithie utterance in all matters, what right and deepe judgement in all kinde of learnyng would follow, is ſcarſe credible to be beleved.

Cicero. { *Plato.* *Xenophon.* *Iſocrates.* *Demoſth.* *Ariſtoteles.*

Theſe bookes be not many, nor long, nor rude in ſpeach, nor meane in matter, but next the Majeſtie of Gods holie word moſt worthie for a man, the lover of learning and honeſtie,

to ſpend his life in. Yea, I have heard worthie *M. Cheke* many tymes ſay: I would have a good ſtudent paſſe and jorney through all Authors both *Greke* and *Latin:* but he that will dwell in theſe few bookes onelie: firſt, in Gods holie Bible, and than joyne with it, *Tullie* in *Latin*, *Plato*, *Ariſtotle*, *Xenophon*, *Iſocrates* and *Demoſthenes* in *Greke*, muſt nedes prove an excellent man.

Some men alreadie in our dayes have put to their helping handes to this worke of Imitation. As *Perionius*, *Henr. Stephanus in dictionario Ciceroniano*, and *P. Victorius* moſt praiſeworthelie of all, in that his learned worke conteyning xxv. bookes *de varia lectione:* in which bookes be joyned diligentlie together the beſt Authors of both the tonges, where one doth ſeeme to imitate an other.

Perionius.
H. Steph.
P. Victorius.

But all theſe, with *Macrobius*, *Heſſus*, and other, be no more but common porters, caryers and bringers of matter and ſtuffe togither. They order nothing: They lay before you, what is done: they do not teach you, how it is done: They buſie not them ſelves with forme of buildyng: They do not declare, this ſtuffe is thus framed by *Demoſthenes*, and thus and thus by *Tullie*, and ſo likewiſe in *Xenophon*, *Plato* and *Iſocrates* and *Ariſtotle*. For joyning *Virgil* with *Homer* I have ſufficientlie declared before.

The like diligence I would wiſh to be taken in *Pindar* and *Horace*, an equall match for all reſpectes. *Pindarus.* *Horatius.*

In Tragedies, (the goodlieſt Argument of all, and for the uſe either of a learned preacher or a Civill Jentleman more profitable than *Homer*, *Pindar*, *Virgill* and *Horace:* yea comparable in myne opinion, with the doctrine of *Ariſtotle*, *Plato* and *Xenophon*,) the *Grecians*, *Sophocles* and *Euripides*, far over match our *Seneca* in *Latin*, namely in *οἰκονομίᾳ et Decoro*, although *Senecaes* elocution and verſe be verie commendable for his tyme. And for the matters of *Hercules*, *Thebes*, *Hippolytus* and *Troie*, his Imitation is to be gathered into the ſame booke, and to be tryed by the ſame touchſtone, as is ſpoken before. *Sophocles.* *Euripides.* *Seneca.*

In hiſtories, and namelie in *Livie*, the like diligence of Imitation could bring excellent learning, and breede ſtayde judgement, in taking any like matter in hand.

Onely *Livie* were a ſufficient taſke for one mans ſtudie, to compare him firſt with his fellow for all reſpectes, *Dion. Halicarnaſſæus:* who both lived in one tyme, tooke both one hiſtorie in hand to write, deſerved both like prayſe of learnyng and eloquence: than with *Polybius* that wiſe writer, whom *Livie* profeſſeth to follow: and if he would denie it, yet it is plaine, that the beſt part of the thyrd *De-* *Tit. Livius.* *Dion. Halicarn.* *Polybius.*

cade in *Livie*, is in a maner tranſlated out of the thyrd and reſt of *Polibius:* Laſtlie with *Thucydides*, to whoſe Imitation *Livie* is curiouſlie bent, as may well appeare by that one Oration of thoſe of *Campania*, aſking aide of the *Romanes* agaynſt the *Samnites*, which is wholie taken, Sentence, Reaſon, Argument, and order, out of the Oration of *Corcyra*, aſking like aide of the *Athenienſes* againſt them of *Corinth*. If ſome diligent ſtudent would take paynes to compare them togither, he ſhould eaſelie perceive, that I do ſay trew. A booke thus wholie filled with examples of Imitation, firſt out of *Tullie* compared with *Plato*, *Xenophon*, *Iſocrates*, *Demoſthenes* and *Ariſtotle:* than out of *Virgil* and *Horace*, with *Homer* and *Pindar:* next out of *Seneca*, with *Sophocles* and *Euripides:* Laſtlie out of *Livie*, with *Thucydides*, *Polibius* and *Halicarnaſſæus*, gathered with good diligence and compared with right order, as I have expreſſed before, were an other maner of worke for all kinde of learning, and namely for eloquence, than be thoſe cold gatheringes of *Macrobius*, *Heſſus*, *Perionius*, *Stephanus* and *Victorius*, which may be uſed, as I ſayd before, in this caſe, as porters and caryers, deſerving like prayſe, as ſoch men do wages, but onely *Sturmius* is he, out of whom the trew ſurvey and whole workemanſhip is ſpeciallie to be learned.

Thucydides.

1. *Decad. Lib.* 7. [c. 30.]

Thucyd. [1. 32-36.]

I truſt, this my writyng ſhall give ſome good ſtudent occaſion to take ſome peece in hand of this worke of Imitation. And as I had rather have any do it than my ſelfe, yet ſurelie my ſelfe rather than none at all. And by Gods grace, if God do lend me life, with health, free leyſure and libertie, with good likyng and a merie hart, I will turne the beſt part of my ſtudie and tyme to toyle in one or other peece of this worke of Imitation.

Opus de recta imitandi ratione.

This diligence to gather examples, to give light and underſtandyng to good preceptes, is no new invention, but ſpeciallie uſed of the beſt Authors and oldeſt writers. For *Ariſtotle* him ſelfe (as *Diog. Laertius* declareth) when he had written that goodlie booke of the *Topickes*, did gather out of ſtories and Orators ſo many examples as filled xv. bookes, onelie to expreſſe the rules of his *Topickes*. Theſe were the Commentaries, that *Ariſtotle* thought fit for hys *Topickes:* And therefore to ſpeake as I thinke, I never ſaw yet any Commentarie upon *Ariſtotles* Logicke, either in *Greke* or *Latin*, that ever I lyked, bicauſe they be rather ſpent in declaryng ſcholepoynt rules, than in gathering fit examples for uſe and utterance, either by pen or talke. For preceptes in all Authors, and namelie in *Ariſtotle*, without applying unto them the Imitation of examples, be hard, drie and cold, and therfore barrayn,

Ariſtoteles.

Commentarii Græci et Latini in Dialect. Ariſtotelis.

unfruitfull and unpleaſant. But *Ariſtotle*, namelie in his *Topickes* and *Elenches*, ſhould be not onelie fruitfull, but alſo pleaſant to, if examples out of *Plato* and other good Authors were diligentlie gathered and aptlie applied unto his moſt perfit preceptes there. And it is notable, that my frende *Sturmius* writeth herein, that there is no precept in *Ariſtotles Topickes*, wherof plentie of examples be not manifeſt in *Platos* workes. And I heare ſay, that an excellent learned man, *Tomitanus* in *Italie*, hath expreſſed everie fallacion in *Ariſtotle* with diverſe examples out of *Plato*. Would to God, I might once ſee ſome worthie ſtudent of *Ariſtotle* and *Plato* in Cambrige, that would joyne in one booke the preceptes of the one with the examples of the other. For ſuch a labor were one ſpeciall peece of that worke of Imitation, which I do wiſhe were gathered together in one Volume.

Præcepta in Ariſtot. Exempla in Platone.

Cambrige, at my firſt comming thither, but not at my going away, committed this fault in reading the preceptes of *Ariſtotle* without the examples of other Authors: But herein in my tyme thies men of worthie memorie, *M. Redman*, *M. Cheke*, *M. Smith*, *M. Haddon*, *M. Watſon*, put ſo to their helping handes, as that univerſitie and all ſtudentes there, as long as learning ſhall laſt, ſhall be bounde unto them, if that trade in ſtudie be trewlie folowed, which thoſe men left behinde them there.

By this ſmall mention of Cambridge I am caryed into three imaginations: firſt, into a ſweete remembrance of my tyme ſpent there: than, into ſom carefull thoughts, for the grevous alteration that folowed ſone after: laſtlie, into much joy to heare tell of the good recoverie and earneſt forwardnes in all good learning there agayne.

To utter theis my thoughts ſomwhat more largelie were ſomwhat beſide my matter, yet not very farre out of the way, bycauſe it ſhall wholy tend to the good encoragement and right conſideration of learning, which is my full purpoſe in writing this little booke: whereby alſo ſhall well appeare this ſentence to be moſt trewe, that onely good men by their government and example make happie times, in every degree and ſtate.

Doctor *Nico. Medcalfe*, that honorable father, was Maſter of *S. Johnes* Colledge, when I came thether: A man meanelie learned himſelfe, but not meanely affectioned to ſet forward learning in others. He found that Colledge ſpending ſcarſe two hundred markes by yeare: he left it ſpending a thouſand markes and more. Which he procured, not with his mony, but by his wiſdome: not chargeablie bought by him, but liberallie geven by others by his meane, for the zeale and honor they bare to learning. And that which is worthy of memorie, all thies givers were almoſt Northenmen: who

D. Nic. Medcalf.

being liberallie rewarded in the ſervice of their Prince, beſtowed it as liberallie for the good of their Contrie. Som men thought therefore, that *D. Medcalfe* was parciall to Northrenmen, but ſure I am of this, that Northrenmen were parciall, in doing more good and geving more landes to the forderance of learning, than any other contrie men in thoſe dayes did: which deede ſhould have bene rather an example of goodnes for other to folowe, than matter of malice for any to envie, as ſome there were that did.

The parcialitie of Northren men in *S. Johnes* Colledge.

Trewly *D. Medcalfe* was parciall to none, but indifferent to all: a maſter for the whole, a father to every one in that Colledge. There was none ſo poore, if he had either wil to goodnes, or wit to learning, that could lacke being there, or ſhould depart from thence for any need. I am witnes my ſelfe, that mony many tymes was brought into yong mens ſtudies by ſtrangers whom they knew not. In which doing, this worthy *Nicolaus* folowed the ſteppes of good olde S. *Nicolaus*, that learned Biſhop. He was a Papiſt in deede, but would to God, amonges all us Proteſtants I might once ſee but one, that would winne like praiſe in doing like good for the advancement of learning and vertue. And yet, though he were a Papiſt, if any yong man, geven to new learning (as they termed it), went beyond his fellowes in

witte, labor and towardnes, even the ſame neyther lacked open praiſe to encorage him, nor private exhibition to mainteyne hym, as worthy Syr *I. Cheke*, if he were alive, would beare good witnes, and ſo can many mo. I my ſelfe, one of the meaneſt of a great number in that Colledge, becauſe there appeared in me ſom ſmall ſhew of towardnes and diligence, lacked not his favor to forder me in learning.

And being a boy, new Bacheler of arte, I chanced amonges my companions to ſpeake againſt the Pope: which matter was than in every mans mouth, bycauſe *D. Haines* and *D. Skippe* were cum from the Court, to debate the ſame matter by preaching and diſputation in the univerſitie. This hapned the ſame tyme, when I ſtoode to be felow there: my taulke came to *D. Medcalfes* eare: I was called before him and the Seniores: and after grevous rebuke and ſome puniſhment, open warning was geven to all the felowes, none to be ſo hardie to geve me his voice at that election. And yet for all thoſe open threates, the good father himſelfe privilie procured, that I ſhould even than be choſen felow. But the election being done, he made countenance of great diſcontentation thereat. This good mans goodnes and fatherlie diſcretion uſed towardes me that one day, ſhall never out of my remembrance all the dayes of my life. And for the

ſame cauſe have I put it here in this ſmall record of learning. For next Gods providence, ſurely that day was by that good fathers meanes *Dies natalis* to me, for the whole foundation of the poore learning I have, and of all the furderance that hetherto elſe where I have obteyned.

This his goodnes ſtood not ſtill in one or two, but flowed aboundantlie over all that Colledge, and brake out alſo to noriſhe good wittes in every part of that univerſitie: whereby at his departing thence, he left ſoch a companie of fellowes and ſcholers in *S. Johnes* Colledge, as can ſcarſe be found now in ſom whole univerſitie: which either for divinitie, on the one ſide or other, or for Civill ſervice to their Prince and contrie, have bene, and are yet to this day, notable ornaments to this whole Realme: Yea *S. Johnes* did then ſo floriſh, as Trinitie college, that Princely houſe now, at the firſt erection was but *Colonia deducta* out of *S. Johnes*, not onelie for their Maſter, fellowes and ſcholers, but alſo, which is more, for their whole both order of learning, and diſcipline of maners: and yet to this day it never tooke Maſter but ſuch as was bred up before in *S. Johnes:* doing the dewtie of a good *Colonia* to her *Metropolis*, as the auncient Cities in Greice, and ſome yet in Italie at this day are accuſtomed to do.

S. Johnes ſtoode in this ſtate, untill thoſe hevie tymes and that grevous change that chanced, An. 1553, whan mo perfite ſcholers were diſperſed from thence in one moneth, than many yeares can reare up againe. For, whan *Aper de Sylva* had paſſed the ſeas and faſtned his foote againe in England, not onely the two faire groves of learning in England were eyther cut up by the roote, or troden downe to the ground and wholelie went to wracke, but the yong ſpring there, and everie where elſe, was pitifullie nipt and overtroden by very beaſtes, and alſo the faireſt ſtanders of all were rooted up and caſt into the fire, to the great weakning even at this day of Chriſtes Chirch in England, both for Religion and learning. *Pſal.* 80. [13.]

And what good could chance than to the univerſities, whan ſom of the greateſt, though not of the wiſeſt nor beſt learned, nor beſt men neither of that ſide, did labor to perſwade, that ignorance was better than knowledge, which they ment not for the laitie onelie, but alſo for the greateſt rable of their ſpiritualitie, what other pretenſe openlie ſo ever they made: and therefore did ſom of them at Cambrige (whom I will not name openlie,) cauſe hedge prieſtes fette out of the contrie, to be made fellowes in the univerſitie: ſaying in their talke privilie, and declaring by their deedes openlie, that he

was felow good enough for their tyme, if he could were a gowne and a tipet cumlie, and have hys crowne ſhorne faire and roundlie, and could turne his Porteſſe and pie readilie: which I ſpeake not to reprove any order either of apparell or other dewtie, that may be well and indifferentlie uſed, but to note the miſerie of that time, whan the benefites provided for learning were ſo fowlie miſuſed. And what was the frute of this ſeade? Verely, judgement in doctrine was wholy altered: order in diſcipline very ſore changed: the love of good learning began ſodenly to wax cold: the knowledge of the tonges (in ſpite of ſome that therein had floriſhed) was manifeſtly contemned: and ſo, the way of right ſtudie purpoſely perverted: the choice of good authors of mallice confownded. Olde ſophiſtrie (I ſay not well) not olde, but that new rotten ſophiſtrie began to beard and ſholder logicke in her owne tong: yea, I know, that heades were caſt together and counſell deviſed, that *Duns*, with all the rable of barbarous queſtioniſtes, ſhould have diſpoſſeſſed of their place and rowmes *Ariſtotle*, *Plato*, *Tullie* and *Demoſthenes*, whom good *M. Redman*, and thoſe two worthy ſtarres of that univerſitie, *M. Cheke* and *M. Smith*, with their ſcholers had brought to floriſhe as notable in Cambrige, as ever they did in Grece and in Italie: and for the doctrine of thoſe fowre,

Ariſtoteles.
Plato.
Cicero.
Demoſt.

the fowre pillers of learning, Cambrige than geving no place to no univerſitie, neither in France, Spaine, Germanie, nor Italie. Alſo in outward behaviour, than began ſimplicitie in apparell to be layd aſide: Courtlie galantnes to be taken up: frugalitie in diet was privately miſliked: Towne going to good cheare openly uſed: honeſt paſtimes joyned with labor left of in the fieldes: unthrifty and idle games haunted corners, and occupied the nightes: contention in youth no where for learning: factions in the elders every where for trifles. All which miſeries at length, by Gods providence, had their end 16. *Novemb.* 1558. Since which tyme the yong ſpring hath ſhot up ſo faire, as now there be in Cambrige againe many goodly plantes (as did well appeare at the Queenes Majeſties late being there) which are like to grow to mightie great timber, to the honor of learning and great good of their contrie, if they may ſtand their tyme, as the beſt plantes there were wont to do: and if ſom old dotterell trees with ſtanding over nie them and dropping upon them do not either hinder, or crooke their growing, wherein my feare is the leſſe, ſeeing ſo worthie a Juſtice of an Oyre hath the preſent overſight of that whole chace, who was himſelfe ſomtym, in the faireſt ſpring that ever was there of learning, one of the forwardeſt yong plantes in all that worthy Col-

Shoting.

lege of *S. Jhones:* who now by grace is growne to ſoch greatneſſe, as in the temperate and quiet ſhade of his wiſdome, next the providence of God, and goodnes of one, in theis our daies *Religio* for ſinceritie, *literæ* for order and advancement, *Reſpub.* for happie and quiet government, have to great rejoyſing of all good men ſpeciallie repoſed themſelves.

Now to returne to that Queſtion, whether one, a few, many or all, are to be folowed, my aunſwere ſhalbe ſhort: All, for him that is deſirous to know all: yea, the worſt of all, as Queſtioniſtes, and all the barbarous nation of ſcholemen, helpe for one or other conſideration: But in everie ſeparate kinde of learnyng and ſtudie by it ſelfe ye muſt follow choiſelie a few, and chieflie ſome one, and that namelie in our ſchole of eloquence, either for penne or talke. And as in portracture and paintyng, wiſe men choſe not that workman, that can onelie make a faire hand or a well facioned legge, but ſoch one, as can furniſh up fullie all the fetures of the whole body of a man, woman and child: and with all is able to by good ſkill to give to everie one of theſe three, in their proper kinde, the right forme, the trew figure, the naturall color, that is fit and dew to the dignitie of a man, to the bewtie of a woman, to the ſweetnes of a yong babe: even likewiſe do we ſeeke ſoch one in our

ſchole to folow, who is able alwayes, in all matters, to teach plainlie, to delite pleaſantlie, and to cary away by force of wiſe talke, all that ſhall heare or read him: and is ſo excellent in deed, as witte is able, or wiſhe can hope, to attaine unto: And this not onelie to ſerve in the *Latin* or *Greke* tong, but alſo in our own Engliſh language. But yet, bicauſe the providence of God hath left unto us in no other tong, ſave onelie in the *Greke* and *Latin* tong, the trew preceptes and perfite examples of eloquence, therefore muſt we ſeeke in the Authors onelie of thoſe two tonges the trew Paterne of Eloquence, if in any other mother tong we looke to attaine either to perfit utterance of it our ſelves, or ſkilfull judgement of it in others.

And now to know, what Author doth medle onelie with ſome one peece and member of eloquence, and who doth perfitelie make up the whole bodie, I will declare, as I can call to remembrance, the goodlie talke that I have had oftentymes of the trew difference of Authors with that Jentleman of worthie memorie, my deareſt frend and teacher of all the litle poore learning I have, Syr *John Cheke*.

The trew difference of Authors is beſt knowne, *per diverſa genera dicendi*, that everie one uſed. And therfore here I will devide *genus dicendi*, not into theſe three, *Tenue*, *me-*

diocre, *et grande*, but as the matter of everie Author requireth, as

in Genus { *Poeticum.* *Hiſtoricum.* *Philoſophicum.* *Oratorium.*

Theſe differre one from an other in choice of wordes, in framyng of Sentences, in handling of Argumentes, and uſe of right forme, figure, and number, proper and fitte for everie matter, and everie one of theſe is diverſe alſo in it ſelfe, as the firſt

Poeticum, *in* { *Comicum.* *Tragicum.* *Epicum.* *Melicum.*

And here who ſoever hath bene diligent to read adviſedlie over *Terence*, *Seneca*, *Virgil*, *Horace*, or els *Ariſtophanes*, *Sophocles*, *Homer*, and *Pindar*, and ſhall diligently marke the difference they uſe in proprietie of wordes, in forme of ſentence, in handlyng of their matter, he ſhall eaſelie perceive what is fitte and *decorum* in everie one, to the trew uſe of perfite Imitation. Whan *M. Watſon* in S. Johns College at Cambrige wrote his excellent Tragedie of *Abſalon*, *M. Cheke*, he and I, for that part of trew Imitation had many pleaſant talkes togither, in comparing the preceptes of *Ariſtotle*

and *Horace de Arte Poetica*, with the examples of *Euripides*, *Sophocles*, and *Seneca*. Few men in writyng of Tragedies in our dayes have ſhot at this marke. Some in *England*, moe in *France*, *Germanie*, and *Italie*, alſo have written Tragedies in our tyme: of the which not one I am ſure is able to abyde the trew touch of *Ariſtotles* preceptes and *Euripides* examples, ſave onely two, that ever I ſaw, *M. Watſons Abſalon*, and *Georgius Buckananus Jephthe*. One man in Cambrige, well liked of many, but beſt liked of him ſelfe, was many tymes bold and buſie to bryng matters upon ſtages, which he called Tragedies. In one, whereby he looked to wynne his ſpurres, and whereat many ignorant felowes faſt clapped their handes, he began the *Protaſis* with *Trochæis Octonariis:* which kinde of verſe, as it is but ſeldome and rare in Tragedies, ſo is it never uſed, ſave onelie in *Epitaſi:* whan the Tragedie is hieſt and hotteſt, and full of greateſt troubles. I remember ful well what *M. Watſon* merelie ſayd unto me of his blindneſſe and boldnes in that behalfe: although otherwiſe there paſſed much frendſhip betwene them. *M. Watſon* had an other maner care of perfection, with a feare and reverence of the judgement of the beſt learned: Who to this day would never ſuffer yet his *Abſalon* to go abroad, and that onelie bicauſe *in locis paribus Anapeſtus* is twiſe or

thriſe uſed in ſtede of *Iambus*. A ſmal faulte, and ſuch one, as perchance would never be marked, no neither in *Italie* nor *France*. This I write, not ſo much to note the firſt or praiſe the laſt, as to leave in memorie of writing for good example to poſteritie what perfection in any* tyme was moſt diligentlie ſought for in like maner in all kinde of learnyng in that moſt worthie College of S. Johns in Cambrige.

Hiſtoricum in
- *Diaria.*
- *Annales.*
- *Commentarios.*
- *Juſtam Hiſtoriam.*

For what proprietie in wordes, ſimplicitie n ſentences, plainneſſe and light, is cumelie for theſe kindes, *Cæſar* and *Livie* for the two laſt are perfite examples of Imitation: And for the two firſt, the old paternes be loſt; and as for ſome that be preſent and of late tyme, they be fitter to be read once for ſome pleaſure, than oft to be peruſed for any good Imitation of them.

Philoſophicum in
- *Sermonem*, as *officia Cic. et Eth. Ariſt.*
- *Contentionem*, as, the Dialogues of *Plato*, *Xenophon*, and *Cicero*.

Of which kinde of learnyng and right Imitation thereof *Carolus Sigonius* hath written of

* *any*] qu. my?

late both learnedlie and eloquentlie: but beſt of all my frende *Joan. Sturmius* in hys Commentaries upon *Gorgias Platonis*, which booke I have in writyng, and is not yet ſet out in Print.

Oratorium in { *Humile.* *Mediocre.* *Sublime.*

Examples of the theſe three in the *Greke* tong be plentifull and perfite, as *Lyſias*, *Iſocrates*, and *Demoſthenes:* and all three in onelie *Demoſthenes*, in diverſe orations, as *contra Olimpiodorum*, *in Leptinem*, and *pro Cteſiphonte*. And trew it is, that *Hermogenes* writeth of *Demoſthenes*, that all formes of Eloquence be perfite in him. In *Ciceroes* Orations, *Medium et ſublime* be moſt excellentlie handled, but *Humile* in his Orations is ſeldome ſene: yet nevertheleſſe in other bookes, as in ſome part of his offices, and ſpecially *in Partitionibus*, he is comparable *in hoc humili et diſciplinabili genere*, even with the beſt that ever wrote in *Greke*. But of *Cicero* more fullie in fitter place. And thus the trew difference of ſtiles in everie Author and everie kinde of learnyng may eaſelie be knowne by this diviſion

Lyſias. *Iſocrates.* *Demoſt.* *Cicero.*

in Genus { *Poeticum.* *Hiſtoricum.* *Philoſophicum.* *Oratorium.*

Which I thought in this place to touch onelie, not to proſecute at large, bicauſe, God willyng, in the *Latin* tong I will fullie handle it, in my booke *de Imitatione*.

Now, to touch more particularlie, which of thoſe Authors, that be now moſt commonlie in mens handes, will ſone affourd you ſome peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and folowed, and what to be miſliked and eſchewed in them: and how ſome agayne will furniſh you fully withall, rightly and wiſely conſidered, ſomwhat I will write as I have heard Syr *Jhon Cheke* many tymes ſay.

The Latin tong, concerning any part of pureneſſe of it from the ſpring to the decay of the ſame, did not endure moch longer than is the life of a well aged man, ſcarſe one hundred yeares from the tyme of the laſt *Scipio Africanus* and *Lælius* to the Empire of *Auguſtus*. And it is notable, that *Velleius Paterculus* writeth of *Tullie*, how that the perfection of eloquence did ſo remayne onelie in him and in his time, as before him were few, which might moch delight a man, or after him any worthy admiration, but ſoch as *Tullie* might have ſeene, and ſuch as might have ſeene *Tullie*. And good cauſe why: for no perfection is durable. Encreaſe hath a time, and decay likewiſe, but all perfit ripeneſſe remaineth but a moment:

as is plainly ſeen in fruits, plummes and cherries: but more ſenſibly in flowers, as Roſes and ſuch like, and yet as trewlie in all greater matters. For what naturallie can go no hier, muſt naturallie yeld and ſtoupe againe.

Of this ſhort tyme of any pureneſſe of the Latin tong, for the firſt fortie yeare of it and all the tyme before, we have no peece of learning left, ſave *Plautus* and *Terence*, with a litle rude unperfit pamflet of the elder *Cato*. And as for *Plautus*, except the ſcholemaſter be able to make wiſe and ware choice, firſt in proprietie of wordes, than in framing of Phraſes and ſentences, and chieflie in choice of honeſtie of matter, your ſcholer were better to play, then learne all that is in him. But ſurelie, if judgement for the tong and direction for the maners be wiſely joyned with the diligent reading of *Plautus*, than trewlie *Plautus*, for that pureneſſe of the Latin tong in Rome, whan Rome did moſt floriſh in well doing, and ſo thereby in well ſpeaking alſo, is ſoch a plentifull ſtorehouſe for common eloquence in meane matters and all private mens affaires, as the Latin tong for that reſpect hath not the like agayne. Whan I remember the worthy tyme of Rome, wherein *Plautus* did live, I muſt nedes honor the talke of that tyme, which we ſee *Plautus* doth uſe.

Terence is alſo a ſtorehouſe of the ſame tong for an other tyme, following ſoone after, and

although he be not ſo full and plentiful as *Plautus* is for multitude of matters and diverſitie of wordes, yet his wordes be choſen ſo purelie, placed ſo orderly, and all his ſtuffe ſo neetlie packed up and wittely compaſſed in everie place, as by all wiſe mens judgement he is counted the cunninger workeman, and to have his ſhop, for the rowme that is in it, more finely appointed and trimlier ordered, than *Plautus* is.

Three thinges chiefly, both in *Plautus* and *Terence*, are to be ſpecially conſidered: the matter, the utterance, the words, the meter. The matter in both is altogether within the compaſſe of the meaneſt mens maners, and doth not ſtretch to any thing of any great weight at all, but ſtandeth chiefly in utteryng the thoughtes and conditions of hard fathers, fooliſh mothers, unthrifty yong men, craftie ſervantes, ſotle bawdes, and wilie harlots, and ſo is moch ſpent in finding out fine fetches and packing up pelting matters, ſoch as in London commonlie cum to the hearing of the Maſters of Bridewell. Here is baſe ſtuffe for that ſcholer, that ſhould becum hereafter either a good miniſter in Religion or a Civill Jentleman in ſervice of his Prince and contrie: except the preacher do know ſoch matters to confute them, whan ignorance ſurelie in all ſoch thinges were better for a Civill Jentleman than know-

lege. And thus for matter, both *Plautus* and *Terence* be like meane painters, that worke by halfes, and be cunning onelie in making the worſt part of the picture, as if one were ſkilfull in painting the bodie of a naked perſon from the navell downward, but nothing elſe.

For word and ſpeach *Plautus* is more plentifull, and *Terence* more pure and proper: And for one reſpect *Terence* is to be embraced above all that ever wrote in hys kinde of argument: Bicauſe it is well known by good recorde of learning, and that by *Ciceroes* owne witnes, that ſome Comedies bearyng *Terence* name were written by worthy *Scipio* and wiſe *Lælius*, and namely *Heauton.* and *Adelphi.* And therefore as oft as I reade thoſe Comedies, ſo oft doth ſound in myne eare the pure fine talke of Rome, which was uſed by the floure of the worthieſt nobilitie that ever Rome bred. Let the wiſeſt man and beſt learned that liveth read adviſedlie over the firſt ſcene of *Heauton.* and the firſt ſcene of *Adelphi*, and let him conſideratelie judge, whether it is the talke of a ſervile ſtranger borne, or rather even that milde eloquent wiſe ſpeach, which *Cicero* in *Brutus* doth ſo lively expreſſe in *Lælius.* And yet nevertheleſſe, in all this good proprietie of wordes and pureneſſe of phraſes which be in *Terence*, ye muſt not follow him alwayes in placing of them, bicauſe for the meter ſake

ſome wordes in him ſomtyme be driven awrie, which require a ſtraighter placing in plaine proſe, if ye will forme, as I would ye ſhould do, your ſpeach and writing to that excellent perfitneſſe, which was onely in *Tullie*, or onelie in *Tullies* tyme.

Meter in Plautus and Terence.

The meter and verſe of *Plautus* and *Terence* be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme wherein they wrote, whan no kinde of Poetrie in the Latin tong was brought to perfection, as doth well appeare in the fragmentes of *Ennius*, *Cæcilius*, and others, and evidentlie in *Plautus* and *Terence*, if thies in Latin be compared with right ſkil with *Homer*, *Euripides*, *Ariſtophanes*, and other in Greeke of like ſort. *Cicero* him ſelfe doth complaine of this unperfitnes, but more plainly *Quintilian*, ſaying, *in Comœdia maximè claudicamus, et vix levem conſequimur umbram:* and moſt earneſtly of all *Horace in Arte Poetica*, which he doth namely *propter carmen Iambicum*, and referreth all good ſtudentes herein to the Imitation of the Greeke tong, ſaying,

Exemplaria Græca
Nocturna verſate manu, verſate diurna.

This matter maketh me gladly remember my ſweete tyme ſpent at Cambrige, and the pleaſant talke which I had oft with *M. Cheke* and *M. Watſon* of this fault, not onely in the

olde Latin Poets, but alſo in our new Engliſh Rymers at this day. They wiſhed, as *Virgil* and *Horace* were not wedded to follow the faultes of former fathers (a ſhrewd mariage in greater matters) but by right *Imitation* of the perfit Grecians had brought Poetrie to perfitneſſe alſo in the Latin tong, that we Engliſhmen likewiſe would acknowledge and underſtand rightfully our rude beggerly ryming, brought firſt into Italie by *Gothes* and *Hunnes*, whan all good verſes and all good learning to were deſtroyd by them, and after caryed into France and Germanie, and at laſt receyved into England by men of excellent wit in deede, but of ſmall learning and leſſe judgement in that behalfe.

But now, when men know the difference, and have the examples both of the beſt and of the worſt, ſurelie to follow rather the *Gothes* in Ryming, than the Greekes in trew verſifiyng, were even to eate ackornes with ſwyne, when we may freely eate wheate bread emonges men. In deede *Chauſer*, *Th. Norton* of Briſtow, my L. of Surrey, *M. Wiat*, *Th. Phaer*, and other Jentlemen, in tranſlating *Ovide*, *Palingenius* and *Seneca*, have gone as farre to their great praiſe, as the copie they followed could cary them, but, if ſoch good wittes and forward diligence had bene directed to follow the beſt examples, and not have bene caryed

by tyme and cuſtome to content themſelves with that barbarous and rude Ryming, emonges their other worthy praiſes, which they have juſtly deſerved, this had not bene the leaſt, to be counted emonges men of learning and ſkill more like unto the Grecians, than unto the Gothians, in handling of their verſe.

In deed our Engliſh tong, having in uſe chiefly wordes of one ſyllable which commonly be long, doth not well receive the nature of *Carmen Heroicum*, bicauſe *dactylus*, the apteſt foote for that verſe, conteining one long and two ſhort, is ſeldom therefore found in Engliſh: and doth alſo rather ſtumble than ſtand upon *Monaſyllables*. *Quintilian* in hys learned Chapiter *de Compoſitione* geveth this leſſon *de* ☞ *Monaſyllabis* before me: and in the ſame place doth juſtlie invey againſt all Ryming, that if there be any, who be angrie with me for miſliking of Ryming, may be angry for company to with *Quintilian* alſo, for the ſame thing: And yet *Quintilian* had not ſo juſt cauſe to miſlike of it than, as men have at this day.

And although *Carmen Hexametrum* doth rather trotte and hoble, than runne ſmothly in our Engliſh tong, yet I am ſure our Engliſh tong will receive *carmen Iambicum* as naturallie, as either *Greke* or *Latin*. But for ignorance men can not like, and for idlenes men will not labor, to cum to any perfitenes at all. For, as

the worthie Poetes in *Athens* and *Rome* were more carefull to ſatisfie the judgement of one learned, than raſhe in pleaſing the humor of a rude multitude, even ſo if men in England now had the like reverend regard to learning, ſkill and judgement, and durſt not preſume to write, except they came with the like learnyng, and alſo did uſe like diligence in ſearchyng out not onelie juſt meaſure in everie meter, as everie ignorant perſon may eaſely do, but alſo trew quantitie in every foote and ſillable, as onelie the learned ſhalbe able to do, and as the *Grekes* and *Romanes* were wont to do, ſurelie than raſh ignorant heads, which now can eaſely recken up fourten ſillables and eaſelie ſtumble on every Ryme, either durſt not for lacke of ſuch learnyng, or els would not, in avoyding ſuch labor, be ſo buſie, as everie where they be: and ſhoppes in *London* ſhould not be ſo full of lewd and rude rymes, as commonlie they are. But now the ripeſt of tong be readieſt to write: And many dayly in ſetting out bookes and balettes make great ſhew of bloſſomes and buddes, in whom is neither roote of learnyng, nor frute of wiſedome at all. Some that make *Chaucer* in Engliſh and *Petrarch* in *Italian* their Gods in verſes, and yet be not able to make trew difference, what is a fault, and what is a juſt prayſe in thoſe two worthie wittes, will moch miſlike this my writyng.

But ſuch men be even like followers of *Chaucer* ann *Petrarke*, as one here in England did folow Syr *Tho. More:* who, being moſt unlike unto him in wit and learnyng, nevertheles in wearing his gowne awrye upon the one ſhoulder, as Syr *Tho. More* was wont to do, would nedes be counted lyke unto him.

This miſlikyng of Ryming beginneth not now of any newfangle ſingularitie, but hath bene long miſliked of many, and that of men of greateſt learnyng and deepeſt judgement. And ſoch, that defend it, do ſo either for lacke of knowledge what is beſt, or els of verie envie, that any ſhould performe that in learnyng, whereunto they, as I ſayd before, either for ignorance can not, or for idlenes will not, labor to attaine unto.

And you that prayſe this Ryming, bicauſe ye neither have reaſon, why to like it, nor can ſhew learning to defend it, yet I will helpe you with the authoritie of the oldeſt and learnedſt tyme. In *Greece*, whan Poetrie was even at the hieſt pitch of perfitnes, one *Simmias Rhodius* of a certaine ſingularitie wrote a booke in ryming *Greke* verſes, naming it ὠόν, conteyning the fable, how *Jupiter* in likenes of a ſwan gat that egge upon *Leda*, whereof came *Caſtor*, *Pollux* and faire *Helena*. This booke was ſo liked, that it had few to read it, but

none to folow it: But was preſentlie contemned. and ſone after both Author and booke ſo forgotten by men, and conſumed by tyme, as ſcarſe the name of either is kept in memorie of learnyng: And the like folie was never folowed of any, many hondred yeares after, untill the *Hunnes* and *Gothians* and other barbarous nations of ignorance and rude ſingularitie did revive the ſame folie agayne.

The noble Lord *Th.* Earle of Surrey, firſt of all Engliſh men, in tranſlating the fourth booke of *Virgill:* and *Gonſalvo Periz*, that excellent learned man and Secretarie to kyng *Philip* of *Spaine*, in tranſlating the *Uliſſes* of *Homer* out of *Greke* into *Spaniſh*, have both by good judgement avoyded the fault of Ryming, yet neither of them hath fullie hitte perfite and trew verſifiyng. In deede they obſerve juſt number and even feete: but here is the fault, that their feete be feete without joyntes, that is to ſay, not diſtinct by trew quantitie of ſillables: And ſo ſoch feete be but numme feete: and be even as unfitte for a verſe to turne and runne roundly withall, as feete of braſſe or wood be unweeldie to go well withall. And as a foote of wood is a plaine ſhew of a manifeſt maime, even ſo feete in our Engliſh verſifiing without quantitie and joyntes be ſure ſignes, that the verſe is either borne de-

Th. Earle of Surrey.

Gonſalvo Periz.

formed, unnaturall or lame, and ſo verie unſeemlie to looke upon, except to men that be gogle eyed them ſelves.

The ſpying of this fault now is not the curioſitie of Engliſh eyes, but even the good judgement alſo of the beſt that write in theſe dayes in *Italie:* and namelie of that worthie *Seneſe Felice Figliucci*, who, writyng upon *Ariſtotles Ethickes* ſo excellentlie in *Italian*, as never did yet any one in myne opinion either in *Greke* or *Latin*, amongeſt other thynges doth moſt earneſtlie invey agaynſt the rude ryming of verſes in that tong: And whan ſoever he expreſſeth *Ariſtotles* preceptes with any example out of *Homer* or *Euripides*, he tranſlateth them, not after the Rymes of *Petrarke*, but into ſoch kinde of perfite verſe, with like feete and quantitie of ſillables, as he found them before in the *Greke* tonge: exhortyng earneſtlie all the *Italian* nation, to leave of their rude barbarioufneſſe in ryming, and folow diligently the excellent *Greke* and *Latin* examples in trew verſifiyng.

Seneſe Felice Figliucci.

And you, that be able to underſtand no more, then ye finde in the *Italian* tong: and never went farder than the ſchole of *Petrarke* and *Arioſtus* abroad, or els of *Chaucer* at home, though you have pleaſure to wander blindlie ſtill in your foule wrong way, envie not others, that ſeeke, as wiſe men have done before them,

the faireſt and righteſt way: or els, beſide the juſt reproch of malice, wiſe men ſhall trewlie judge, that you do ſo, as I have ſayd and ſay yet agayne unto you, bicauſe either for idlenes ye will not, or for ignorance ye can not, cum by no better your ſelfe.

And therfore even as *Virgill* and *Horace* deſerve moſt worthie prayſe, that they ſpying the unperfitnes in *Ennius* and *Plautus*, by trew Imitation of *Homer* and *Euripides* brought Poetrie to the ſame perfitnes in *Latin*, as it was in *Greke*, even ſo thoſe, that by the ſame way would benefite their tong and contrey, deſerve rather thankes than diſprayſe in that behalfe.

And I rejoice, that even poore England prevented *Italie*, firſt in ſpying out, than in ſeekyng to amend this fault in learnyng.

And here for my pleaſure I purpoſe a litle by the way to play and ſporte with my Maſter *Tully:* from whom commonlie I am never wont to diſſent. He him ſelfe, for this point of learnyng, in his verſes doth halt a litle by his leave. He could not denie it, if he were alive, nor thoſe defend hym now that love him beſt. This fault I lay to his charge: bicauſe once it pleaſed him, though ſomewhat merelie, yet overuncurteſlie, to rayle upon poore England, objecting both extreme beggerie and mere barbariouſnes unto it, writyng thus unto his

Tullies ſaying againſt England. *Ad Att. Lib.* 4. *Ep.* 16.

frend *Atticus:* There is not one ſcruple of ſilver in that whole Iſle, or any one that knoweth either learnyng or letter.

But now maſter *Cicero*, bleſſed be God and his ſonne Jeſu Chriſt, whom you never knew, except it were as it pleaſed him to lighten you by ſome ſhadow, as covertlie in one place ye confeſſe ſaying: *Veritatis tantum umbram conſectamur*, as your Maſter *Plato* did before you: bleſſed be God, I ſay, that ſixten hundred yeare after you were dead and gone, it may trewly be ſayd, that for ſilver there is more cumlie plate in one Citie of England, than is in foure of the proudeſt Cities in all *Italie*, and take *Rome* for one of them. And for learnyng, beſide the knowledge of all learned tongs and liberall ſciences, even your owne bookes, *Cicero*, be as well read, and your excellent eloquence is as well liked and loved and as trewlie folowed in England at this day, as it is now, or ever was, ſence your owne tyme, in any place of *Italie*, either at *Arpinum* where ye were borne, or els at *Rome* where ye were brought up. And a litle to brag with you, *Cicero*, where you your ſelfe, by your leave, halted in ſome point of learnyng in your owne tong, many in England at this day go ſtreight up, both in trewe ſkill and right doing therein.

Offic.

This I write, not to reprehend *Tullie*, whom above all other I like and love beſt, but to ex-

cuſe *Terence*, becauſe in his tyme and a good while after Poetrie was never perfited in *Latin*, untill by trew *Imitation* of the Grecians it was at length brought to perfection: And alſo thereby to exhorte the goodlie wittes of England, which apte by nature and willing by deſire, geve them ſelves to Poetrie, that they, rightly underſtanding the barbarous bringing in of Rymes, would labor, as *Virgil* and *Horace* did in *Latin*, to make perfit alſo this point of learning in our Engliſh tong.

And thus much for *Plautus* and *Terence*, for matter, tong and meter, what is to be followed and what to be exchewed in them.

After *Plautus* and *Terence*, no writing remayneth untill *Tullies* tyme, except a fewe ſhort fragmentes of *L. Craſſus* excellent wit, here and there recited of *Cicero* for example ſake, whereby the lovers of learnyng may the more lament the loſſe of ſoch a worthie witte.

And although the Latin tong did faire blome and bloſſome in *L. Craſſus* and *M. Antonius*, yet in *Tullies* tyme onely, and in *Tullie* himſelfe chieflie, was the Latin tong fullie ripe, and growne to the hieſt pitch of all perfection.

And yet in the ſame tyme it began to fade and ſtoupe, as *Tullie* himſelfe in *Brutus de Claris Oratoribus* with weeping wordes doth witneſſe.

And bicauſe emongs them of that tyme

there was ſome difference, good reaſon is, that of them of that tyme ſhould be made right choice alſo. And yet let the beſt *Ciceronian* in Italie read *Tullies* familiar epiſtles adviſedly over, and I beleve he ſhall finde ſmall difference, for the Latin tong, either in propriety of wordes or framing of the ſtile, betwixt *Tullie* and thoſe that write unto him. As *Ser. Sulpitius*, *A. Cecinna*, *M. Cælius*, *M. et D. Bruti*, *A. Pollio*, *L. Plancus*, and diverſe other: read the epiſtles of *L. Plancus* in *x. Lib.* and for an aſſay, that Epiſtle namely to the *Coſſ.* and whole *Senate*, the eight Epiſtle in number, and what could be eyther more eloquentlie or more wiſelie written, yea by *Tullie* himſelfe, a man may juſtly doubt. Thies men and *Tullie* lived all in one tyme, were like in authoritie, not unlike in learning and ſtudie, which might be juſt cauſes of this their equalitie in writing: And yet ſurely they neyther were in deed, nor yet were counted in mens opinions, equall with *Tullie* in that facultie. And how is the difference hid in his Epiſtles? verelie, as the cunning of an expert Seaman in a faire calme freſh Ryver doth litle differ from the doing of a meaner workman therein, even ſo in the ſhort cut of a private letter, where matter is common, wordes eaſie, and order not moch diverſe, ſmall ſhew of difference can appeare. But where *Tullie* doth ſet up his ſaile of eloquence,

Epi. Planci x. lib. Epiſt. 8.

in ſome broad deep Argument, caried with full tyde and winde of his witte and learnyng, all other may rather ſtand and looke after him, than hope to overtake him, what courſe ſo ever he hold, either in faire or foule. Foure men onely whan the Latin tong was full ripe, be left unto us, who in that tyme did floriſh, and did leave to poſteritie the fruite of their witte and learning: *Varro*, *Saluſt*, *Cæſar*, and *Cicero*. Whan I ſay, theſe foure onely, I am not ignorant, that even in the ſame tyme moſt excellent Poetes, deſerving well of the Latin tong, as *Lucretius*, *Catullus*, *Virgill* and *Horace*, did write: But bicauſe in this litle booke I purpoſe to teach a yong ſcholer to go, not to daunce: to ſpeake, not to ſing, (whan Poetes in deed, namelie *Epici* and *Lyrici*, as theſe be, are fine dauncers and trime ſingers,) but *Oratores* and *Hiſtorici* be thoſe cumlie goers and faire and wiſe ſpeakers, of whom I wiſhe my ſcholer to wayte upon firſt, and after in good order and dew tyme to be brought forth to the ſinging and dauncing ſchole: And for this conſideration do I name theſe foure to be the onelie writers of that tyme.

¶ *Varro.*

Varro, in his bookes *de lingua Latina et Analogia*, as theſe be left mangled and patched unto us, doth not enter there in to any great depth *Varro.*

of eloquence, but as one caried in a ſmall low veſſell him ſelfe verie nie the common ſhore, not much unlike the fiſher men of Rye and Hering men of Yarmouth, who deſerve by common mens opinion ſmall commendacion for any cunning ſaling at all. Yet nevertheles in thoſe bookes of *Varro* good and neceſſarie ſtuffe for that meane kinde of Argument is verie well and learnedlie gathered togither.

De Re Ruſtica.

His bookes of Huſbandrie are moch to be regarded and diligentlie to be read, not onelie for the proprietie, but alſo for the plentie of good wordes, in all contrey and huſbandmens affaires: which can not be had by ſo good authoritie out of any other Author, either of ſo good a tyme or of ſo great learnyng, as out of *Varro*. And yet bicauſe he was foureſcore yeare old whan he wrote thoſe bookes, the forme of his ſtyle there compared with *Tullies* writyng, is but even the talke of a ſpent old man: whoſe wordes commonlie fall out of his mouth, though verie wiſelie, yet hardly and coldlie, and more heavelie alſo, than ſome eares can well beare, except onelie for age and authorities ſake. And perchance in a rude contrey argument, of purpoſe and judgement he rather uſed the ſpeach of the contrey, than talke of the Citie.

And ſo for matter ſake, his wordes ſometyme be ſomewhat rude: and by the imitation of the elder *Cato*, old and out of uſe: And

beyng depe ſtept in age, by negligence ſome wordes do ſo ſcape and fall from him in thoſe bookes, as be not worth the taking up by him that is carefull to ſpeake or write trew Latin, as that ſentence in him, *Romani in pace à ruſticis alebantur, et in bello ab his tuebantur.* A good ſtudent muſt be therfore carefull and diligent to read with judgement over even thoſe Authors, which did write in the moſt perfite tyme: and let him not be affrayd to trie them, both in proprietie of wordes and forme of ſtyle, by the touch ſtone of *Cæſar* and *Cicero*, whoſe puritie was never ſoiled, no not by the ſentence of thoſe that loved them worſt.

Lib. 3. *Cap.* 1. [§ 4.]

All lovers of learnyng may ſore lament the loſſe of thoſe bookes of *Varro*, which he wrote in his yong and luſtie yeares with good leyſure and great learnyng of all partes of Philoſophie: of the goodlieſt argumentes perteyning both to the common wealth and private life of man, as *de Ratione ſtudii et educandis liberis*, which booke is oft recited and moch prayſed in the fragmentes of *Nonius*, even for authoritie ſake. He wrote moſt diligentlie and largelie alſo the whole hiſtorie of the ſtate of *Rome:* the myſteries of their whole Religion: their lawes, cuſtomes and governement in peace: their maners and whole diſcipline in warre: And this is not my geſſing, as one in deed that never ſaw thoſe bookes, but even the verie

The loſſe of Varroes bookes.

judgement and playne teſtimonie of *Tullie* him ſelfe, who knew and read thoſe bookes, in theſe wordes: *Tu ætatem Patriæ: Tu deſcriptiones temporum: Tu ſacrorum, tu ſacerdotum Jura: Tu domeſticam, tu bellicam diſciplinam: Tu ſedem Regionum, locorum, tu omnium divinarum humanarumque rerum nomina, genera, officia, cauſas aperuiſti, etc.*

In Acad. Queſt. [1. 3, § 9.]

But this great loſſe of *Varro* is a litle recompenſed by the happy comming of *Dionyſius Halicarnaſſæus* to *Rome* in *Auguſtus* dayes: who getting the poſſeſſion of *Varros* librarie, out of that treaſure houſe of learning did leave unto us ſome frute of *Varros* witte and diligence, I meane his goodlie bookes *de Antiquitatibus Romanorum*. *Varro* was ſo eſtemed for his excellent learnyng, as *Tullie* him ſelfe had a reverence to his judgement in all doutes of learnyng. And *Antonius Triumvir*, his enemie and of a contrarie faction, who had power to kill and banniſh whom he liſted, whan *Varros* name amongeſt others was brought in a ſchedule unto him, to be noted to death, he tooke his penne and wrote his warrant of ſavegard with theſe moſt goodlie wordes, *Vivat Varro vir doctiſſimus*. In later tyme, no man knew better nor liked and loved more *Varros* learnyng, than did *S. Auguſtine*, as they do well underſtand, that have diligentlie read over his learned bookes *de Civitate Dei:* Where he

Cic. ad Att.

hath this moſt notable ſentence: Whan I ſee, how much *Varro* wrote, I mervell much, that ever he had any leaſure to read: and whan I perceive how many thinges he read, I mervell more, that ever he had any leaſure to write, etc.

And ſurelie, if *Varros* bookes had remained to poſteritie, as by Gods providence the moſt part of *Tullies* did, than trewlie the *Latin* tong might have made good compariſon with the *Greke*.

Saluſte.

Saluſt is a wiſe and worthy writer: but he requireth a learned Reader and a right conſiderer of him. My deareſt frend and beſt maſter that ever I had or heard in learning, Syr *J. Cheke*, ſoch a man, as if I ſhould live to ſee England breed the like againe, I feare, I ſhould live over long, did once geve me a leſſon for *Saluſt*, which, as I ſhall never forget my ſelfe, ſo is it worthy to be remembred of all thoſe, that would cum to perfite judgement of the Latin tong. He ſaid, that *Saluſt* was not verie fitte for yong men to learne out of him the puritie of the Latin tong: becauſe he was not the pureſt in proprietie of wordes, nor choiſeſt in aptnes of phraſes, nor the beſt in framing of ſentences: and therefore is his writing, ſayd he, neyther plaine for the matter, nor

Saluſt.

Syr John Chekes judgement and counſell for readyng of *Saluſte.*

ſenſible for mens underſtanding. And what is the cauſe thereof, Syr? quoth I. Verilie, ſaid he, bicauſe in *Saluſt* writing is more Arte than nature, and more labor than Arte: and in his labor alſo to moch toyle, as it were, with an uncontented care to write better than he could, a fault common to very many men. And therefore he doth not expreſſe the matter lively and naturally with common ſpeach as ye ſee *Xenophon* doth in Greeke, but it is caried and driven forth artificiallie, after to learned a ſorte, as *Thucydides* doth in his orations. And how cummeth it to paſſe, ſayd I, that *Cæſar* and *Ciceroes* talke is ſo naturall and plaine, and *Saluſt* his writing ſo artificiall and darke, whan all they three lived in one tyme? I will freely tell you my fanſie herein, ſaid he: ſurely, *Cæſar* and *Cicero*, beſide a ſingular prerogative of naturall eloquence geven unto them by God, both two, by uſe of life, were daylie orators emonges the common people, and greateſt councellers in the Senate houſe: and therefore gave themſelves to uſe ſoch ſpeach as the meaneſt ſhould well underſtand, and the wiſeſt beſt allow: folowing carefullie that good councell of *Ariſtotle*, *loquendum ut multi*, *ſapiendum ut pauci*. *Saluſt* was no ſoch man, neyther for will to goodnes, nor ſkill by learning: but ill geven by nature, and made worſe by bringing up, ſpent the moſt part of his yougth very miſor-

derly in ryot and lechery, in the company of ſoch, who, never geving theyr mynde to honeſt doyng, could never inure their tong to wiſe ſpeaking. But at laſt cummyng to better yeares, and bying witte at the deareſt hand, that is, by long experience of the hurt and ſhame that cummeth of miſcheif, moved by the councell of them that were wiſe, and caried by the example of ſoch as were good, firſt fell to honeſtie of life, and after to the love of ſtudie and learning: and ſo became ſo new a man, that *Cæſar* being dictator, made him Pretor in *Numidia*, where he abſent from his contrie, and not inured with the common talke of Rome, but ſhut up in his ſtudie, and bent wholy to reading, did write the ſtorie of the Romanes. And for the better accompliſhing of the ſame, he read *Cato* and *Piſo* in Latin for gathering of matter and troth: and *Thucydides* in Greeke for the order of his ſtorie, and furniſhing of his ſtyle. *Cato* (as his tyme required) had more troth for the matter, than eloquence for the ſtyle. And ſo *Saluſt*, by gathering troth out of *Cato*, ſmelleth moch of the roughnes of his ſtyle: even as a man that eateth garlike for helth, ſhall cary away with him the ſavor of it alſo, whether he will or not. And yet the uſe of old wordes is not the greateſt cauſe of *Saluſtes* roughnes and darkneſſe: There be in *Saluſt* ſome old wordes

in deed as *patrare bellum*, *ductare exercitum*, well noted by *Quintilian*, and verie much miſliked of him: and *ſupplicium* for *ſupplicatio*, a word ſmellyng of an older ſtore, than the other two ſo miſliked by *Quint.* And yet is that word alſo in *Varro*, ſpeaking of Oxen thus, *boves ad victimas faciunt, atque ad Deorum ſupplicia*, and a few old wordes mo. Read *Saluſte* and *Tullie* adviſedly together: and in wordes ye ſhall finde ſmall difference: yea *Saluſt* is more geven to new wordes, than to olde, though ſom olde writers ſay the contrarie: as, *Claritudo* for *Gloria: exactè* for *perfectè: Facundia* for *eloquentia*. Thies two laſt wordes *exactè* and *facundia* now in every mans mouth, be never (as I do remember) uſed of *Tullie*, and therefore I thinke they be not good: For ſurely *Tullie* ſpeaking every where ſo moch of the matter of eloquence, would not ſo preciſely have abſteyned from the worde *Facundia*, if it had bene good: that is proper for the tong, and common for mens uſe. I could be long, in reciting many ſoch like, both olde and new wordes in *Saluſt:* but in very dede neyther oldnes nor newneſſe of wordes maketh the greateſt difference betwixt *Saluſt* and *Tullie*, but firſt ſtrange phraſes made of good Latin wordes, but framed after the Greeke tonge, which be neyther choiſly borowed of them, nor properly uſed by him: than, a hard com-

Lib. 3. *Cap.* 3. *De Ornatu.*

[*R. R.* ii. 5. 10.

The cauſe why Saluſt is not like Tully.

poſition and crooked framing of his wordes and ſentences, as a man would ſay, Engliſh talke placed and framed outlandiſh like. As for example firſt in phraſes, *nimius et animus*, be two uſed wordes, yet *homo nimius animi*, is an unuſed phraſe. *Vulgus*, *et amat*, *et fieri*, be as common and well known wordes as may be in the Latin tong, yet *id quod vulgò amat fieri*, for *ſolet fieri*, is but a ſtrange and grekiſh kinde of writing. *Ingens et vires* be proper wordes, yet *vir ingens virium* is an unproper kinde of ſpeaking and ſo be likewiſe,

æger conſilii.
promptiſſimus belli.
territus animi.

and many ſoch like phraſes in *Saluſt*, borowed as I ſayd not choiſly out of Greke, and uſed therefore unproperlie in Latin. Againe, in whole ſentences, where the matter is good, the wordes proper and plaine, yet the ſenſe is hard and darke, and namely in his prefaces and orations, wherein he uſed moſt labor, which fault is likewiſe in *Thucydides* in Greeke, of whom *Saluſt* hath taken the greateſt part of his darkeneſſe. For *Thucydides* likewiſe wrote his ſtorie, not at home in Grece, but abrode in Italie, and therefore ſmelleth of a certaine outlandiſh kinde of talke, ſtrange to them of *Athens*, and diverſe from their writing, that lived in Athens

and Grece, and wrote the ſame tyme that *Thucydides* did, as *Lyſias*, *Xenophon*, *Plato*, and *Iſocrates*, the pureſt and playneſt writers, that ever wrote in any tong, and beſt examples for any man to follow whether he write Latin, Italian, French, or Engliſh. *Thucydides* alſo ſemeth in his writing not ſo much benefited by nature, as holpen by Arte, and caried forth by deſire, ſtudie, labor, toyle, and over great curioſitie: who ſpent xxvii. yeares in writing his eight bookes of his hiſtory. *Saluſt* likewiſe wrote out of his contrie, and followed the faultes of *Thuc.* to moch: and boroweth of him ſom kinde of writing, which the Latin tong can not well beare, as *Caſus nominativus* in diverſe places *abſolutè poſitus*, as in that place of *Jugurth*, ſpeaking *de Leptitanis*, *itaque ab imperatore facilè quæ petebant adepti*, *miſſæ ſunt eò cohortes Ligurum quatuor.* This thing in participles, uſed ſo oft in *Thucyd.* and other Greeke authors to, may better be borne with all, but *Saluſt* uſeth the ſame more ſtrangelie and boldlie, as in thies wordes, *Multis ſibi quiſque imperium petentibus.* I beleve, the beſt Grammarien in England can ſcarſe give a good reule, why *quiſque* the nominative caſe, without any verbe, is ſo thruſt up amongeſt ſo many oblique caſes. Some man perchance will ſmile, and laugh to ſcorne this my writyng, and call it idle curioſitie, thus to buſie my ſelfe in pick-

Dionys. Halycar. ad Q. Tub. de Hiſt. Thuc.

[c 77. § 4.]

ling about theſe ſmall pointes of Grammer, not fitte for my age, place and calling, to trifle in: I truſt that man, be he never ſo great in authoritie, never ſo wiſe and learned, either by other mens judgement or his owne opinion, will yet thinke, that he is not greater in England, than *Tullie* was at *Rome*, nor yet wiſer, nor better learned than *Tullie* was him ſelfe, who, at the pitch of three ſcore yeares, in the middes of the broyle betwixt *Cæſar* and *Pompeie*, whan he knew not, whether to ſend wife and children, which way to go, where to hide him ſelfe, yet, in an earneſt letter, amongeſt his earneſt councelles for thoſe hevie tymes concerning both the common ſtate of his contrey and his owne private great affaires, he was neither unmyndfull nor aſhamed to reaſon at large, and learne gladlie of *Atticus*, a leſſe point of Grammer than theſe be, noted of me in *Saluſt*, as, whether he ſhould write, *ad Piræea*, *in Piræea*, or *Piræeum ſine præpoſitione:* And in thoſe hevie tymes, he was ſo carefull to know this ſmall point of Grammer, that he addeth theſe wordes, *Si hoc mihi ζήτημα perſolveris, magna me moleſtia liberaris.* If *Tullie*, at that age, in that authoritie, in that care for his contrey, in that jeoperdie for him ſelfe, and extreme neceſſitie of hys deareſt frendes, beyng alſo the Prince of Eloquence hym ſelfe, was not aſhamed to deſcend to theſe low pointes of

Ad Att. Lib. 7. *Epiſtola.* 3. [§ 10.]

Grammer, in his owne naturall tong, what ſhould ſcholers do, yea what ſhould any man do, if he do thinke well doyng, better than ill doyng: And had rather be perfite than meane, ſure than doutefull, to be what he ſhould be, in deed, not ſeeme what he is not, in opinion. He that maketh perfitnes in the *Latin* tong his marke, muſt cume to it by choice and certaine knowledge, not ſtumble upon it by chance and doubtfull ignorance: And the right ſteppes to reach unto it be theſe, linked thus orderlie together, aptnes of nature, love of learnyng, diligence in right order, conſtancie with pleaſant moderation, and alwayes to learne of them that be beſt, and ſo ſhall you judge as they that be wiſeſt. And theſe be thoſe reules, which worthie Maſter *Cheke* dyd impart unto me concernyng *Saluſt*, and the right judgement of the *Latin* tong.

¶ *Cæſar.*

Cæſar for that litle of him, that is left unto us, is like the halfe face of a *Venus*, the other part of the head beyng hidden, the bodie and the reſt of the members unbegon, yet ſo excellentlie done by *Apelles*, as all men may ſtand ſtill to maſe and muſe upon it, and no man ſtep forth with any hope to performe the like.

[*Cic. Off.* iii. § 10; *ad fam.* i. 9. § 15.]

His ſeven bookes *de bello Gallico*, and three *de bello Civili*, be written ſo wiſelie for the

matter, ſo eloquentlie for the tong, that neither his greateſt enemies could ever finde the leaſt note of parcialitie in him (a mervelous wiſdome of a man, namely writyng of his owne doynges) nor yet the beſt judegers of the *Latin* tong, nor the moſt envious lookers upon other mens writynges, can ſay any other, but all things be moſt perfitelie done by him.

Brutus, *Calvus*, and *Calidius*, who found fault with *Tullies* fulnes in woordes and matter, and that rightlie, for *Tullie* did both confeſſe it and mend it, yet in *Cæſar*, they neither did, nor could finde the like, or any other fault.

And therefore thus juſtlie I may conclude of *Cæſar*, that where, in all other, the beſt that ever wrote, in any tyme, or in any tong, in *Greke* or *Latin*, I except neither *Plato*, *Demoſthenes*, nor *Tullie*, ſome fault is juſtlie noted, in *Cæſar* onelie could never yet fault be found.

Yet nevertheles, for all this perfite excellencie in him, yet it is but in one member of eloquence, and that but of one ſide neither, whan we muſt looke for that example to folow, which hath a perfite head, a whole bodie forward and backward, armes and legges and all.

FINIS.

ETSI
MORS
INDIES
ACCELERAT
POST FVNERA VIRTVS
VIVET TAMEN
I.D.

NOTES.

Page xi.

IR WILLIAM CECILL. Elected Chancellor of Cambridge Univerſity, 9 Feb. 1558-9 (*Ath. Cant.* ii. 251).

P. xii. line 2. *Orphanes.* Aſcham's eldeſt ſon was Giles (*ibid.* ii. 207), who had to ſtruggle with poverty during great part of his life: another was Dudley (*Epiſt.* 2); another, Sturm, who died before his father (*ibid.* 2, 60, 419). See alſo Aſcham's letter to Qu. Elizabeth (Whitaker's *Richmondſh.* i. 279, 280, 286, 287).

P. xii. laſt line. *Margaret Aſcham.* Aſcham married Marg. Howe, 1 June, 1554 (*Epiſt.* 52; Grant, *Vita R. A.* 22); to her he committed his children on his death-bed (*ibid.* 28. Cf. *Epiſt.* 53, 59, 61). In a letter to Sir W. Paullet, 18 Jan. 1554-5, Aſcham writes (Whitaker, i. 275): "God, I thancke him, hath given me ſuch an one as the leſſe ſhe ſeeth I doe for herr the more loveing in all cauſes ſhe is to me, when I againe have rather wiſhed her well than done her good, and therfore the more glad ſhe is to beare my fortune with me, the more ſorye am I that hetherto ſhe hath founde rather a loveing than a luckye huſband unto her." (Cf. *ibid.* 281.) In the letter to Elizabeth (*ibid.* 278): "God hath ſent yow a good wife, and many faire children. Yow are well ſtept into yeares; your wife is yonge, your children all within the yeares of innocence, ſoe not able to ſpeake, not able to goe, and one (though ſhortlye) not yett borne; and I have heard yow ofte ſaye, if you now

died, all the liveings the prince hath given yow doe dye with yow, and how yours ſhall then live; if yow doe not conſider and helpe now, they may lament too late hereafter. Yow are not ſure your ſelfe, nor very like, by wiſe menns judgment, to live very longe; but ſure I am of this, wherſoever [? whenſoever] yow dye, if yow dye thus, yow ſhall dye an yll huſband to your wyfe, and a worſe father to your children." See an excellent letter of advice from Aſcham to his brother-in-law, "Mr. C. H." (*ibid.* 282-284). Again, in a letter to Leiceſter (*ibid.* 286, dated 14 April, 1566): "My leaſe, given me by Queene Mary, which is the whole and onely liveing that I have to leave to my wife and children, who may truly ſaye when I am gone, we may goe all a begging for any thinge that ever S^e^ (?) Aſkam cold ever gett unto us by all his ſervice done to Queene Elizabeth, or by his great offices that he had in the cort." There is alſo extant (*ibid.* 289, 290) a beautiful letter of Aſcham's to his wife on the death of one of their children. In a letter to Cecil (*Communications to Cambr. Ant. Soc.* i. 116 ſeq. 6 Oct. 1561) Aſcham laments the poverty to which his mother-in-law had been reduced by her huſband's death. In another letter to Cecil (*ibid.* 123; 8 June, 1567): "I muſt die, and cannot live longe, and even this laſt weke I was in ſome danger. And if I were gone, howe thys monye would troble my poore wief and children, my fear and care is now great."

P. xiii. l. 1. *The great plage.* See Strype's *Grindal*, 71 ſeq. fol. ed.; Gough's *Index* to the Parker Series, 605: "plague in London and elſewhere, 1563, *Grin.* vii. *Lit. Eliz.* 459, 460, 493, *Park.* 182-184, 2 *Zur.* 109, 114 n; it firſt appeared among the Engliſh army, at Newhaven, near Boulogne, *Grin.* 77, 1 *Zur.* 132; Thirlby and Boxall removed from the Tower, *Park.* 192-195; letters about the faſt, *Grin.* 257, &c.; ſervices for the occaſion, *ib.* 75, &c. *Lit. Eliz.* 478, &c.; notification to be given to the curates of London, *Grin.* 78; Dean Nowel's homily for the occaſion, *ib.* 79, 96, *Lit. Eliz.* 491; a form of meditation . . . . to be daily uſed of houſeholders, *Lit. Eliz.* 503; remedy againſt infection ſuggeſted by Grindal, *Grin.* 268; fires in the ſtreets,

ib. 270; perfumes &c. recommended as a precaution againſt contagion, *Lit. Eliz.* 503."

P. xiii. l. 9. *Syr William Peter.* See *Faſti Oxon.* i. 93, and the indexes to Strype, to the Parker ſeries, and to the *Calendar of State Papers.* Aſchami *Epiſt.* 258, 265, 273, 419, and in *Communications to Cambr. Ant. Soc.* i. 104 ſeq. It was at Petre's ſuggeſtion that Qu. Mary gave Aſcham the leaſe of a farm at Walthamſtow (*ibid.* 117, 119).

P. xiii. l. 9. *Sir J. Maſon.* An account of Maſon is announced for publication by the Camden Society. See *Faſti Oxon.* i. 54, 55; *Gent. Mag.* June, 1850, 563 ſeq.; indexes to Strype and *Calendar of State Papers*; Aſchami *Epiſt.* 19, 24, 419.

P. xiii. l. 10. *Wotton.* Dr. Nich. Wotton. *Ath. Oxon.* i. 828; *Faſti Oxon.* i. 19; index to Strype, and *Calendar of State Papers*; Hadr. Junii *Epiſt.* (Dodr. 1552), 33; Hayward's *Eliz.* 86.

P. xiii. l. 10. *Syr Richard Sackville.* See Index.

P. xiii. l. 11. *Syr Walter Mildmaye.* Founder of Emm. Coll. *Ath. Cant.* i. 51, 544. Add MS. Baker, vi. 69; Harrington on Orlando Furioſo, lib. 22, p. 175; Brydges' *Archaica*, ii. pt. 4. p. 16; pt. 8. p. 55.

P. xiii. l. 12. *Haddon.* See Index. *Ath. Cant.* i. 299, 559; Hadr. Junii *Epiſt.* 16; Cambr. MS. Gg. v. 36 (1). He has verſes before Wilſon's *Arte of Rhetorique*, 1553. Cooper's *Theſaurus*, ed. 1552, has a dedication to him. See the letters recommending him as Prof. of Civil Law (Aſchami *Epiſt.* 299, 300; both dated by Baker 3 Mar. 1550). He is ſpoken of as a worthy ſucceſſor of Cheke and Smith (*ibid.* 20, 39; cf. *Journal of Philology*, iv. 19; T. Naſh, in Brydges' *Archaica*, i. pt. 2. p. xviii.)

P. xiii. l. 13. *John Aſtely.* A letter from Aſtely to Aſcham (Hatfield, 19 Oct. 1552) drew forth, and is prefixed to, "A Report and Diſcourſe written by Roger Aſcham, of the affaires and ſtate of Germany and the Emperour Charles his court, during certaine yeares while the ſayd Roger was there." Lond. John Daye, 4to. (See MS. C.C.C.C. 110. art. 24 and 25.) Aſtely there reminds his friend of "our frendly fellowſhyp together at *Cheſton Chelſey*, and here at *Hatfield* her graces

houſe: our pleaſant ſtudies in readyng together *Ariſtotles* Rethorike, *Cicero*, and *Livie:* our free talke mingled alwayes with honeſt mirth: our trimme conferences of that preſent world: and to true judgementes of the troubleſome tyme that followed." See a letter to Mrs. Aſtely from Aſcham in Whitaker, *u. s.* i. 270; two to John A. in Aſchami *Epiſt.* 108, 110 (the latter dated by Baker 1547; cf. *ibid.* 111); and the indexes to Strype and to the *Calendar of State Papers*. He is called "the Engliſh Xenophon" by Gabr. Harvey (Brydges' *Archaica*, ii. pt. 8. pp. 65, 229).

P. xiii. l. 14. *Bernard Hampton.* Clerk of the Council. (Indexes, as above.)

P. xiv. l. 9. *Learning.* On Cecil's love of learning ſee Aſchami *Epiſt.* 55, 242; the dedications to E. Grant's *Græcæ Linguæ Spicilegium*, 4to. 1575, where his ſervices to Weſtminſter ſchool are acknowledged; and to Tho. Wylſon's tranſlation of the Olynthiacs, 1570, 4to. *e.g.* "And although your honour hath no neede of theſe my doinges, for that the Greeke is ſo familiar unto you, and that you alſo, as well as I, have hearde Sir John Cheeke read the ſame Orations at other times: yet I thinke for divers cauſes I ſhoulde in right preſent unto your honour this my traveyle, the rather to have it through your good liking and allowance, to be made common to many. Firſt the ſayd Sir John Cheeke (whome I doe often name, for the honour and reverence due to ſo worthie a man) was your brother in lawe, your dear friende, your good admoniſher, and teacher in your yonger yeares, to take that way of vertue, the fruite whereof you do feele and taſte to your great joy at this day, and ſhall for ever be remembred therefore. Againe, by him you have hearde theſe Orations redde and tranſlated, as I after you (although out of Englande) have hearde the ſame likewiſe of him, to my great comfort and profite in learning." He was Camden's patron. (Wheare's *Parentatio Hiſtorica*, 12, 14.)

P. xiv. l. 15. *Eaton.* Wm. Malim was head maſter 1561-1581. He and his ſcholars welcomed the Queen to Windſor in this year, 1563. (*Ath. Cant.* ii. 175.)

P. xv. margin. *Ludus.* (Cf. Feſtus, s. v. *Scholæ.* Auſon. *Idyl.* 4. 6.) Quintil. i. 6. § 34 accounts for the

derivation on the analogy of *lucus a non lucendo*. *Plato*. Below, p. 27.

P. xv. l. 13 from foot. *The beſt Scholemaſter of our time was the greateſt beater*. Nicholas Udall. *Ath. Oxon.* i. 211 ſeq.; *Journal of Philology*, iv. 26, 27. Fuller's *Holy State*, ed. Pickering, 87: "The lamentable verſes of poor Tuſſer, in his own life:

> From Paul's I went, to Eton ſent
> To learn ſtraightways the Latin phraſe,
> Where fifty three ſtripes given to me
> At once I had.
>
> For fault but ſmall, or none at all,
> It came to paſs thus beat I was,
> See, Udal, ſee the mercy of thee
> To me, poor lad.

Such an Orbilius mars more ſcholars than he makes: their tyranny hath cauſed many tongues to ſtammer, which ſpake plain by nature, and whoſe ſtuttering at firſt was nothing elſe but fears quavering on their ſpeech at their maſter's preſence." (Cf. index to Strype; Brydges' *Reſtituta*, ii. 59 ſeq., Kempe's *Loſely MSS.*, 63.)

P. xv. l. 9 from foot. *One of the beſt Scholers of all our time*. Haddon himſelf, whoſe poems and orations prove the juſtice of this character.

P. xvi. l. 9. *I went up to read with the Queenes Majeſtie*. P. 63 below, with the note.

P. xvi. l. 4 from foot. *A fond Scholemaſter*. Cf. what Ralph Morice, Cranmer's ſecretary, reports of his maſter's experience. *Narratives of the Reformation*. Camd. Soc. 238, 239: "I have harde hymſelfe reporte, that his father did ſett hym to ſchole with a mervelous ſevere and cruell ſcholemaſter. Whoſe tyranny towards youthe was ſuche, that, as he thoughte, the ſaid ſcholemaſter ſo appalled, dulled, and daunted the tender and fyne wittes of his ſcholers, that thei comonlie more hated and aborred good litterature than favored or imbraced the ſame, whoſe memories were alſo therby ſo mutulated and wounded, that for his parte he loſte moche of that benefitt of memorey and audacitie in his youthe that by nature was given unto hym, whiche he could never recover, as he divers tymes reported."

P. xvii. l. 9. *Robert Sackvile.* Second Earl of Dorſet, born 1561, died 27 Feb., 1608-9.

P. xviii. l. 10 from foot. *Goodricke.* Richard Goodrich, a barriſter, much employed on commiſſions under Edward and Elizabeth. He was buried with great ſtate 25 May, 1562 (Machyn's *Diary*, Camd. Soc. 283; *Ath. Cant.* i. 214). See a letter to him from Aſcham in *Communications to Cambr. Ant. Soc.* i. 111 ſeq., and the indexes to the Parker ſeries and to the *Cal. of State Papers.*

P. xviii. l. 7 from foot. *Sir John Cheke.* P. 191.

P. xix. l. 16. *New yeares gift.* See *Autobiography of Matt. Robinſon* (Cambr. 1856), 22, 105, and the index of perſons who gave ſuch gifts to, or received them from, Qu. Elizabeth, in Nichols' *Progreſſes.* Aſcham haſtened his death (30 Dec. 1568) by his eagerneſs to greet the Queen with a copy of verſes on the approaching new year. (Grant, *Vita R. A.* 27.) Cf. the letter to Seton (*Epiſt.* 68, 69), which Aſcham ſent with the new year's gift of a tranſlation from Œcumenius. Aſterius, Biſhop of Amaſea, a contemporary of the Emperor Julian, has a ſermon "againſt the feaſt of the Kalends," which gives a graphic account of the cuſtom (*Biblioth. Max. Patr.* v. 817).

P. xix. laſt line. *Sir Tho. Smith.* See *Ath. Cant.* i. 368, and his letter to Cecil (15 Jul. 1574) in *Vie de Jean de Ferrières*, Auxerre, 1858, Append. No. 19; Gabriel Harvey (*Ciceronian.* 43) ſtyles Smith and Cheke "the two eyes of this univerſity, and the two hands of two kings." Lewin, in his epiſtle to the printer, (*ibid.*) challenges Italy to produce the ſuperior of Cheke or of Smith in knowledge of languages; or of Smith again in wide experience of the world. In a letter to Sturm (*Epiſt.* 3) Aſcham wiſhes that the work had fallen into the hands of Smith, Cheke, or Haddon.

P. xx. l. 1. *Watſon.* See Index.

P. xx. l. 5. *Sturmius.* In the letter in which Aſcham ſketches for Sturm the plan of the "Scholemaſter," he owns that all that is good in the book is due to his friend; it is but a rude porch to the gymnaſium of Sturm (*Epiſt.* 3).

P. xx. l. 13. *Weſtminſter Hall.* Aſcham was much

embarraſſed by his mother-in-law's debts. (See his letters in *Communications to Cambr. Ant. Soc.* i. 116, 120.) Another grievance was the refuſal of Tho. Young, Abp. of York, to admit him to a prebend (Whitaker's *Richmondſh.* i. 287).

P. xx. l. 14. *Weakenes of bodie.* A hectic fever (Grant, *Vita R. A.* 26, 27): ſee alſo Aſcham's letter to Cecil (above, p. 202), written on the 8th of June, 1567.

P. xx. l. 12 from foot. *Syr Richard Sackvile dieth.* 21 Apr. 1566 (Murden's *State Papers*, 761; *Camb. Ant. Soc.* i. 122).

P. xxi. l. 9. *One.* Cecil.

P. xxi. margin. *Soph.* This verſe is twice quoted by Aſcham in letters to Cecil (*Camb. Ant. Soc.* i. 119, 123); in the former paſſage he ſays: "Which verſe is ſo ſwete in Greke, that yet for all my ſorowe, I could not but make it as well as I could in an Engliſhe Iambus:

I have that I have only by you and by no mo;"

and once in a letter to Gardiner (Whitaker, i. 272).

P. xxi. l. 6 from foot. *His Schole, whom he of all men loved and liked beſt.* Cheke, whoſe ſiſter Mary was Cecil's firſt wife.

P. xxii. l. 12 from foot. *Seing at my death I am not like to leave them any great ſtore of living*, &c. Aſcham to Elizabeth, 10 Oct. 1567 (Whitaker, i. 279): (one of his friends ſaid to him): "Yow your ſelfe have beene brought up in good learning and in beſt ſervice, yett if neither by your learning nor by your ſervice you can be able to procure two ſuch poore liveings for two ſuch prettye children, wiſe menn ſhall judge you another daye to have beene neither wiſe by your learneing, nor happye by your ſervice. I heare ſaye yow have written a booke for the bringing up of your children, well commended by them that have ſeene itt, but what is that to purpoſe, to teache them gaye thinges how they ſhall learne, and leave them nothinge how they ſhall live?" (Cf. *Epiſt.* 2.)

THE FIRST BOOK.

P. 1, margin. *Cic. de Cla. Or. Brut.* § 253, *de Or.* iii. § 151.

P. 2, margin. *Horman.* Wood's *Ath. Ox.* i. 78; *Whittington, ib.* 55. See below, p. 126, and the *Journal of Philology* (Cambr. 1857), iv. 12 n. The *Vulgaria* of theſe two authors furniſh very valuable materials for the lexicographer. A ſingle extract will ſuffice to ſhow their character. *Vulgaria Viri doctiſſimi | Guil. Hormani Cæſa- | riſburgenſis*, (Pynſon, 1519. 4to. fol. 84): "A volume is leſſe than a boke: and a boke leſſe than a coucher. Volumen proprie libro minus eſt, et liber codice."

P. 2, margin. 1. *de Or.* § 155.

P. 3, lines 1 and 2. *The Epiſtles of Cicero choſen out by Sturmius.* (See below, 6, 92 and the Index.)

Of Aſcham's friend, John Sturm, rector of the gymnaſium at Straſbourg (1538-1583), an excellent life appeared in 1855 (*La Vie et les Travaux de Jean Sturm, . . . par Charles Schmidt*, 8vo. Straſbourg). See alſo the authorities cited by Gräſſe, iii. (1.) 683. n. 5; Karl von Raumer's *Geſchichte der Pädagogik*, i. 228-276. (ed. 2. Stuttg. 1846); and Haag's *La France Proteſtante*, ix. 318 ſeq. Add his letters in MSS. Goth. 404. p. 798 ſeq., and 405, pp. 536, 540, 574 ſeq. (cited in Bretſchneider's preface to *Jo. Calvini, Theod. Bezæ, Henrici* IV. *Regis aliorumque illius ævi hominum litteræ quædam nondum editæ*, Lips. 1835), and his ſupplication for Gifanius (Sir H. Wotton's *Remains*, 908); cf. the Prefaces to Gabr. Harvey's *Ciceronianus* (1575) and the work itſelf, 36 ſeq., 58; alſo the indexes to the Oxford Strype, to the Parker Society books, and to Aſchami *Epiſtolæ*.

The book here referred to is *Ciceronis Epiſtolarum libri* IV. *a J. Sturmio puerili educationi confecti* (*Epiſtolæ minores*), Straſb. 1539, 8vo. Another ed. *ib.* 1572, 8vo. An edition by Harles appeared as late as 1779. (Orelli, *Onomaſticon Tullian.* i. 304, 305). Wm. Kemp alſo (*The Education of Children*, Lond. 1588, 4to. F. 4. and G.) recommends the uſe of *Tullyes Epiſtles collected by Sturmius* in the third form, after the dialogues of

Corderius and Caſtalio. In the fifth form (G. verſo) he would read Terence.

P. 6, l. 6. The plays of Terence were in Aſcham's time read very early in the ſchool courſe, of which the ſpeaking of Latin and dramatic repreſentations formed important branches. See Raumer, i. 185, 194, 218.

P. 6, l. 8 ſeq. *Cicero de Or.* i. § 150: *perverſe dicere homines perverſe dicendo facillime conſequi.* Cf. Eraſmi *Adagia:* "Dicendo dicere diſcunt." Ariſtot. *Eth. Nic.* ii. 1. § 6.

P. 6, marg. *G. Budæus.* See below, 146; Gräſſe, iii. (1.) 1235. n. 4; Aſchami *Epiſt.* 26, 391. I have a copy of Budæi *Commentarii linguæ Græcæ*, (Paris, Rt. Steph. 1548, fol.), which is probably the ſame which was uſed by Aſcham. For it contains the note Ρικαρδε Μοριστινε και των φιλων, and we know that Aſcham read with Sir R. Moryſin all Herodotus, with five Tragedies and ſeventeen Orations of Demoſthenes, between 12 Oct. 1550 and 12 Aug. 1551 (Grant, *Vita R. A.* 19; *Ath. Cant.* i. 143, 547; Aſcham's *Engliſh Works*, 357: *Five days in the week my lord and I continually ſtudy the Greek tongue:* cf. *ibid.* 362, 365). The paſſage cited from Budæus is on p. 31.

P. 6, l. 7 from foot. *Tib. and Caius Gracchi.* Cic. *Brut.* §§ 104, 211; Quintil. i. 1. § 6; Tac. *Dial.* 28.

P. 7, marg. *Plato. Phædr.* 259 E. ſeq. See Cicero's qualification (*de Or.* i. § 63). Raumer cites from Luther ſome vigorous paſſages in ſupport of Socrates' doctrine (ed. Walch, i. 1505-8, xxii. 2245).

P. 7, marg. *Horat. A. P.* 309-311.

P. 8, l. 7. *Parſing.* Ed. 1570 and 1571 have *paſſing.* Upton has the true reading.

P. 9, l. 8 from foot. *Cicero's three Orations to Cæſar;* i. e. thoſe for Q. Ligarius, for King Deiotarus, and for M. Marcellus; the laſt is not ſtrictly *ad C. Cæſ.* Upton.

P. 14 and 15. This paſſage may be added to Sir William Hamilton's catena of authorities "on the ſtudy of mathematics as an exerciſe of mind" (*Diſcuſſions*, ed. 1852, 257 ſeq.) Compare Aſcham's letter (5 Aug. 1564, in Whitaker's *Richmondſh.* i. 281, 282) in which he laments Leiceſter's refuſal to ſtudy Latin with him,

an accompliſhment more praiſeworthy and profitable, "than if yow had upon your finger ends all the geometrye that is in all the booke of Euclyde . . . I thinke yow did yourſelf iniurye in changeing Tullyes wiſedome with Euclydes prickes and lynes." (Cf. with the text Mulcaſter's criticiſm in the Appendix.)

P. 15, marg. *Galen. De ſanitate tuenda*, lib. i. vol. vi. p. 40 ed. Kühn,—vi. 52, ed. Chart.,—iv. 226, ed. Bas. Cited alſo in Aſcham's *Engl. Works*, p. 70.

P. 15, marg. *Plato. Rep.* IV. 424 ſeq.; Cicero's tranſlation is in his *de Legg.* ii. §§ 38, 39, iii. § 32.

P. 15, l. 13. Aſcham's *Toxophilus* is mentioned below, 60, l. 1. See his letter to Gardiner (Whitaker, i. 275, 276: "Noe tyme ſince I was borne ſoe ſticketh in my memorie as that when I, unfreinded and unknowne, came firſt to your lordſhipp with my Booke of Shooteing;") and eſpecially the long letter to Qu. Elizabeth (10 Oct. 1567, *ibid.* 276-281; King Henry gave him a penſion for the book, which was confirmed "during pleaſure," and increaſed by Edward, reſtored at Gardiner's interceſſion and raiſed from 10*l.* to 20*l.* by Mary; there is a call for a new edition, and he hopes in the preface to acknowledge the bounty of *four* ſovereigns). *Toxophilus* and Aſcham's love of ſhooting are further noticed in Grant's *Vita R. A.* 11, 13 fin., 14 pr.; Aſchami *Epiſt.* 45 fin., 93 ſeq., 97-102; Haddoni *Poemata*, 81. The paſſage here cited occurs in *Engl. Works*, 69 ſeq.

P. 15, l. 9 from foot. *Tullie.* Cf. *de Or.* i. § 1, cited in Aſchami *Epiſt.* 254.

P. 18, l. 5. *S. James tyde.* July 25.

P. 18, lines 6 and 7. Philips, *World of Words* (Lond. 1696, fol.): "*Sweeting*, a ſort of ſweet Apple. *Rennet*, a kind of Pippin, an Apple ſo call'd from *Rennes* a town of *Normandy*." Cotgrave, *Fr. and Engl. Dict., by Howell* (Lond. 1673, fol.): "*Pomme de S. Jean.* St. *Johns* apple; a kind of ſoon-ripe ſweeting. *Pomme de Rengelet.* A certain yellow ſweeting. *Renette.* The apple called a Pippin, or a kind thereof." Hollyband, *Dict. Fr. and Engl.* (Lond. 1593, 4to.): "*Pomme de renette*, a renet." In modern Fr. the word is ſpelt *rainette* or *reinette* (*Dict. de l'Acad.*) Diez gives, with

ſome heſitation, the uſual derivation from *regina*; Fuller and Drayton (cited by Todd and Richardſon, under *rennet*) that from *renatus*.

P. 18, l. 8 from foot. *Proverbe.* Aſcham in Ellis, *Letters of Eminent Lit. Men*, 15.

P. 19, l. 8. *Syr John Cheke.* See below, 62, 141, 154, 158, 161, 167, 168, 191 ſeq.; Aſcham's *Engl. Works*, 378, 379; *Ath. Cant.* i. 167, 549. In Dr. S. Knight's ſale (Puttick and Simpſon, 28 Jan. 1861, art. 598) there was ſold a copy of Heſychius (Hagenoae, 1521, fol.), which Cheke had preſented to Aſcham. It contained Cheke's ſignature, with a long MS. inſcription and a few notes in his hand. He has a letter in Gotha MS. 405. p. 52 (Bretſchneider as above) and one to Pet. Oſborne in J. G. Nichols' *Memoir* prefixed to the *Remains of Edw. VI*, p. l. cf. p. ccxliv. See a letter to him in H. Junii *Epiſtolæ cum ejuſdem Vita.* (Dordr. 1552. 12mo.), 92. Ric. Mulcaſter (*Poſitions*, 243, 244) tells us that he gave copies of Euclid and Xenophon to the ſcholars of King's. His intereſt in ſcience appears alſo from Halliwell's *Letters on Scientific Subjects*, 5. Chriſtopher Carlile writes, 29 Apr. 1562, that he often found Cheke reading Caſtalio's bible (Colomeſii *Opera*, 521). See alſo Gabr. Harveii *Smithus* (Lond. 1577. 4to.), fol. C. j. verſo. On Cheke's edition of part of St. Chryſoſtom ſee Savile's *Append.* 731, 734. St. John's library has a copy of Strype's *Life of Cheke* (E. 9. 14) with notes by Thomas Baker. On the family ſee Evelyn's *Diary*, 19 Jul. 1670 and *Gent. Mag.* Mar. 1850. 266. col. i.

P. 19, marg. *Plato in Critone.* Rather *Phæd.* 90 A ſeq.

P. 20, marg. *Plato in 7 de Rep.* 535 B ſeq.

P. 21, l. 7. Φιλέπαινος. "I queſtion very much, whether there be any ſuch Word in the Greek Language." UPTON. It does not occur in the new edition of Stephani *Theſaurus*.

P. 23, marg. *Aul. Gell.* xiii. 8. § 3, where follows:

"Sophiam vocant me Grai, vos Sapientiam."

P. 24, l. 6. *Halicarnaſſæus.* Dionys. *Iſocr.* p. 94. l. 26 ſeq. Sylb.

P. 24, l. 7. *Tullie. De Or.* ii. § 94.

P. 24, l. 10. *Iſocrates. Orat.* i. (*ad Demonicum*), § 318. The words are inſcribed over the gateway of Shrewſbury School.

P. 24, l. 3 from foot. On the diſſenſion between Ariſtotle and Iſocrates ſee Cic. *de Or.* iii. § 141, *Orat.* § 62, *Tuſc.* i. § 7, *Off.* i. § 4.

P. 25, l. 2. *Theſe wordes.* See below, 95. A ſomewhat ſimilar paſſage is cited as from Ariſtotle in *Engl. Works*, 111. The Rhetoric was commonly edited as *Rhet. ad Theodect.* in the 16th century. Aſchami *Epiſt.* 285 fin. and Fabricius, ed. Harles, III. 223.

P. 27, marg. *Plato.* This paſſage is cited by Sturm (ſee below, 35 marg.), fol. b iii. Cf. above, p. xv.

P. 29, marg. *Ryding.* Spenſer, *F. Q.* ii. 4. 1 :—

> "But chiefly ſkill to ride ſeemes a ſcience
> Proper to gentle blood."

Fuller's *Holy State*, c. 40. *The true Gentleman:* "He delights to ſee himſelf and his ſervants well mounted."

P. 29, l. 9 from foot. *Three excellent praiſes.* Herodot. i. 136, § 2. This paſſage and the following (from Oneſicritus in Strab. 15, 3 § 8. p. 730) are alſo quoted in *Engl. Works*, 65, 98.

P. 30, l. 10. *Cuſpinian.* Gräſſe, iii. (1.) 1094. n. 1. He tells us (*De Cæſaribus atque impp. Romanis.* fol. Francof. 1601, 485) that Maximilian was ſent to Maſter Peter, afterwards prieſt of Neuſtadt, to be taught Latin. Maſter Peter, ignorant of everything but logic, tried to force 'ſophiſms' upon the boy, and puniſhed his backwardneſs by cruel floggings. The reſult was that Maximilian hated learning. Even when king of the Romans he retained ſo lively a remembrance of his ſufferings, that he ſaid at table, "If my maſter Peter were now alive, notwithſtanding our duty to our teachers, I would make him rue the day when he taught me. For much as we are indebted to the right inſtruction of good maſters, ignorant pedagogues no leſs deſerve the rod, who waſte the ſpring of life in teaching what it coſts much pains to unlearn." Cf. Burton's *Anat.* pt. 1. ſect. 2. memb. 4. ſubs. 2.

P. 33, l. 1. *Xen.* i. *Cyri Pæd.* c. 2, § 7.

P. 33, marg. *Lady Jane Grey.* She was a native of Bradgate (Nichols' *Leiceſterſh.* iii. 667), her father's ſeat. This interview took place in the ſummer of 1550 (Grant, *Vita R. A.* 17). In a letter to Sturm, dated 14 Dec. 1550, Aſcham ſays (*Epiſt.* 34): "She is fifteen years of age. I was very intimate with her at court, and ſhe has written to me learned letters. This laſt ſummer being on a viſit to my friends in Yorkſhire, and recalled by a letter of John Cheke's in order to ſet out on my journey hither [to Augſburg], on my way I turned aſide to Leiceſter, where ſhe was reſiding with her father. On being admitted into her room, I found the highborn girl, *dii boni!* reading Plato's Phædo in Greek, which ſhe underſtands to admiration. Her ſkill in writing and ſpeaking Greek is almoſt paſt belief. Her teacher is John Elmar, a maſter of both tongues, who has bound me to himſelf moſt cloſely by his courteſy, diſcretion, experience, ſoundneſs in religion, and many other bonds of moſt true friendſhip. At my departure ſhe promiſed to write to me in Greek, if I would challenge her by a letter from the emperor's court. I am daily looking for a Greek letter from her; when I receive it, I will ſend it on to you." Again (*Epiſt.* 41, dated 21 Aug. 1551), Aſcham urges Sturm to dedicate Æſchines and Demoſthenes to Lady Jane. In a letter to Lady Jane (*ibid.* 237, dated 18 Jan. 1551) Aſcham reminds her how he found "divinam Virginem divinum divini Platonis Phædonem Græce ſedulo perlegentem," and is importunate in his requeſt for a Greek letter. John ab Ulmis writing from Bradgate to Conr. Pellican, 29 May 1551, gives as high a character of Lady Jane as even Aſcham does, ſpeaking of her maſtery of Greek and Latin, and her deſire to learn Hebrew (*Epiſtolæ Tigurinæ*, 285). See the indexes to Strype and to the Parker ſeries, and *Joannæ Graiæ Litteræ ad Bullingerum.* Turici. 1840. 4to. Fuller (*Holy State*, c. 79) ſays of her parents: "They were no whit indulgent to her in her childhood, but extremely ſevere, more than needed to ſo ſweet a temper; for what need iron inſtruments to bow wax?

"But as the ſharpeſt winters (correcting the rankneſs of the earth) cauſe the more healthy and fruitful ſum-

mers: ſo the harſhneſs of her breeding compacted her ſoul to the greater patience and piety, ſo that afterwards ſhe proved the mirror of her age, and attained to be an excellent ſcholar through the teaching of Mr. Elmar, her maſter."

P. 33, l. 11 from foot. *Bocaſe.* Cf. p. 84.

P. 34, l. 12 from foot. *M. Elmer.* Biſhop Aylmer. *Ath. Cant.* ii. 168, 547. Add his funeral certificate in Nichols' *Collectan.* iii. 287; Clarke's *Ipſwich*, 447. Marprelate nicknamed him Mar-elme. (*Hay any Work*, &c., 24, 26). He was a good Greek and Latin ſcholar, and won Aſcham's regard by his "courteſy, diſcretion, experience, and orthodoxy" (*Epiſt.* 34: cf. 237).

P. 35, margin. *Sturmius.* 'De Educatione Principum: ad Illuſtrem Principem Gulielmum, Ducem Juliacenſium, Cliuenſium, &c.' printed with Conr. Heresbach's 'De laudibus Græcarum literarum oratio' and 'Rogeri Aſchami et Joannis Sturmij Epiſtolæ duæ, de Nobilitate Anglicana. Argent. 1551.' 8vo. See eſpecially fol. b. iij. Cf. C. Schmidt, *La Vie et les Travaux de Jean Sturm.* Straſb. 1855. p. 316.

P. 35, margin. *Qui parcit.* Prov. xiii. 24; cf. x. 13; xxiii. 13, 14; xxvi. 3; xxix. 15; Ecclus. xxx. 1.

P. 35, l. 8 from foot. *Ariſtophanes.* Nub. 972, 1413; Veſp. 1337; *Iſocrates.* Areop. § 37.

P. 35, l. 7 from foot. *Plato.* De leg. vii. 808; Lyſis 208 C; Protag. 325; Axioch. 366 E. Moſt of theſe and many other paſſages of Greek authors on education are cited at length by K. Fr. Hermann, *Lehrbuch der griechiſchen Privatalterthümer*, Heidelb. 1852. § 34, and in Becker's *Charikles.* *Plautus.* Bacchid. i. 2; iii. 3. 17 and 30.

P. 37, marg. *Xen.* 7. *Cyri Pæd.* c. 5, § 86; cf. i. c. 2.

P. 38, marg. *Xen.* 8. *Cyri Pæd.* c. 5, § 20.

P. 38, l. 3 from foot. Read *in* moſt neede with ed. 1571.

P. 39, l. 6. *Vomet.* Ed. 1570, 1571.

P. 40, laſt line. Read *greater* with ed. 1570, 1571.

P. 42, marg. *Xen. in* 1. *Cyr. Pæd.* c. 4, § 4.

P. 43, l. 2. *Ariſtotle.* Eth. N. iv. 9, §§ 2, 3. Cf. Diog. Laert. vi. 2, § 54, with Ménage's note.

P. 43, marg. *Cic.* 3. *de Or.* § 94.

P. 44, l. 13 from foot, etc. *Smithfield Ruffian.* Compare Pilkington's *Aggeus the Prophete.* Lond. 1560, fol. H ii. verſo (p. 56, ed. Parker Soc.): "But theſe tender Pernels muſte have one gowne for the day, an other for the night, one long, an other ſhort, one for wynter, an other for ſommer, one furred thorow, an other but faced, one for the work day, an other for the holy day, one of thys colour, an other of that, one of cloth, another of ſylke or damaſke, chaunge of apparell, one afore dynner, an other at after, one of Spaniſh facion, an other Turkye, and to bee briefe, never content wyth ynough, but alwayes deviſyng newe facions and ſtraunge: yea a Ruffin wil have more in a ruffe and hys hoſe, then he ſhould ſpend in a yeare. I read of a Paynter that woulde paynt everye country man in his accuſtomed apparell, the Dutche, the Spanyarde, the Italyon, the Frencheman: but when he came to the Englyſhe man, he paynted him naked and gave him cloth and bad him make it hymſelf, for he chaunged his facion ſo often, that he knewe not howe to make it." Becon's *Jewell of Joye* (ed. 1560, vol. ii. fol. D D d i. verſo; ed. Parker Soc. ii. 438): "I thinke no realme in the worlde, no, not amonge the Turkes and Sarazyns doth ſo muche in the vanitie of their apparell, as the Englyſhe men do at thys preſent. Theyr cote muſte be made after the Italian faſhyon, theyr cloke after the uſe of the ſpanyardes, their gowne after the maner of the Turckes, theyr cappe muſte be of the frenche faſhyon, and at the laſte theyr daggar muſt be Scottiſhe wyth a venecyan taffell of ſylke. I ſpeake nothynge of theyr dublets and hoſes, whyche for the moſt parte are ſo mynſed cutte, and iagged, that ſhortlye after they become boeth torne and ragged. I leave of alſo to ſpeke of the vanytie of certayne lyght braynes, whyche bycauſe nothynge ſhould want to the ſettynge forth of theyr fondeneſſe, wyll rather weare a Marten chayne, the pryce of viii.d. then they woulde be unchayned. O what a monſter and a beaſte of manye heades is the Englyſhe manne nowe become? To whom maye he be compared worthely, but to Eſoppes crowe? For as the crowe decked hyr ſelfe wyth the fethers of al kynd of byrdes to make hyr ſelfe

beautyfull, even ſo doeth the vayne Englyſhe man for the fonde apparelynge of hym ſelfe, borowe of every nation to ſet forth hym ſelfe galaunte in the face of the worlde. He is an Englyſhe man, he is alſo a Italyan, a Spaniarde, a Turke, a Frencheman, a Scot, a Venecian, and at the laſt what not?" Cf. id. vol. i. p. 204, Parker Soc., and Norden's *Progreſs of Piety*, Parker Soc., 172. Andrewes, *XCVI. Sermons*, ed. 1661, 680: "exceſſe of *apparel*, wherein the pride of *England* now, as the pride of *Ephraim* in times paſt, *teſtifieth* againſt her to her face." T. Naſh in Brydges' *Archaica*, ii. pt. 7. p. 135; Burton's *Anat.* (1676), 84 b.

P. 45, l. 4. *Peek goos.* Beaum. and Fletch. *Little French Lawyer*, Act ii. Sc. 3 (iii. 494, Dyce): "What art thou, or what canſt thou be, thou pea-gooſe, | That dar'ſt give me the lie thus?" *The Propheteſs*, Act iv. Sc. 2. (ibid. viii. 266): *Firſt Guard.* 'Tis a fine peak gooſe. | *Niger.* "But one that fools to the emperor, and in that | A wiſe man and a ſoldier:" Cotgrave (ed. Howell), s. v. *Benet.* "A noddy-peak, a ninny-hammer, a pea-gooſe;" and s. v. *Niais:* "Cockney, dotterel, peagooſe." (From Nares and Halliwell.) Hollyband, s. v. *Niez:* "An Idiote, a peke noddie, a ſimple ſoule, a ſneakeſbie."

P. 45, l. 9 from foot, etc. *Geta* occurs in the Phormio and Truculentus; he is an honeſt ſlave in the Adelphi. *Davus* occurs in the Phormio and Andria. *Gnatho* is a paraſite in the Eunuchus; *Phormio* in the Phormio. *Parmeno* occurs in the Hecyra and Adelphi; but Aſcham alludes to the Eunuchus, Act i. Sc. 1.

P. 46, l. 9 from foot. Read *Ægypt* with ed. 1570, 1571.

P. 47, l. 3 from foot. *Som wilful wittes.* See below, p. 163.

P. 48, marg. *Chriſoſt. de Fato.* (Orat. v. vol. vi. ed. Savile, vol. ii. p. 924, ed. Gaume): "You will aſk, why one man is rich, and another poor? Even if we are ignorant of the cauſe, we ought to reſt content in our ignorance, and not to take up another wicked tenet. Honeſt ignorance is better than ill knowledge; for the firſt is free from guilt, but the laſt is without excuſe." Aſcham's friend Cheke publiſhed a Latin verſion of the

Six Diſcourſes 'On Fate and Providence' at London in 1545.

P. 48, l. 7. *Without all reaſon.* A Latin and German idiom, which is now nearly obſolete. Heb. vii. 7. Andrewes' *XCVI. Sermons*, ed. 1661, p. 276: "*perpetual*, without all fear of forgoing;" p. 470: "Yet not *promiſcuè* though, without all manner limitation;" p. 631: "To plunge them into eternal miſery, whereinto himſelf is fallen, without all redemption."

P. 48, marg. *Julia. Apoſtat.* The various authorities for Julian's edict (A. D. 362), by which he forbad Chriſtians to teach rhetoric or grammar are collected in Haenel's *Corpus Legum* (Lips. 1857), i. 214 ſeq. The chief are Julian. *Epiſt.* 42, Ammian. Marcell. xxii. 10, xxv. 4. Cf. Greg. Naz. Orat. 4 (στηλιτευτ. I.), c. 5 ſeq., 100 ſeq. (Vol. i. pp. 79 ſeq., 131 ſeq., ed. Ben.)

P. 48, l. 13 from foot. *Xenophon.* See above, p. 37.

P. 48, l. 5 from foot. *Grace.* Hooker, *E. P.* v. 31, § 2: "At the board and in private it very well becometh children's innocency to pray, and their elders to ſay, Amen."

P. 49, marg. *Iſocrates. In Orat. Ariopag.* §§ 37, 40, 42, 47-49. "Mr. Aſcham has rather given the Senſe of ſeveral Paſſages, than a ſtrict Tranſlation of his Author." UPTON.

P. 51, l. 14 from foot. *Cicero.* Cf. *Brut.* §§ 83, 84.

P. 51, marg. *Æmil. Probus.* Rinck in 1818 and Roth in 1841 ſtill claimed for Æmilius Probus the authorſhip of the twenty-two Lives which, ſince the edition of Lambinus (Par. 1569), have been generally aſcribed to Cornelius Nepos.

P. 52, l. 14. *Menander, Demoſthenes ſiſter ſonne.* There is no authority for this.

P. 52, marg. *Learnyng chiefly conteined in the Greke, and in no other tong.* See the addreſs 'To all the Gentlemen and Yomen of Englande' prefixed to *Toxophilus* (ed. 1571, fol. ∗ 2, verſo): "And as for the Lattine or Greke tongue, everye thinge is ſo excellentlye done in them, that none can do better: In the Engliſhe tongue contrary, every thinge in a maner ſo meanlye,

both for the matter and handelinge, that no man can do worſe. For therein the leaſt learned for the moſt part, have bene alwayes moſt redye to write." Cf. *Epiſt.* 102.

P. 53, l. 15. *Langæus and Bellæus.* The brothers, I. Guillaume du Bellay, Seigneur de Langey, celebrated as a general, a diplomatiſt, and a writer of memoirs, died 9th Jan. 1543. The following epitaph has been written on him:—

> Ci-gît Langey, dont la plume et l'épée
> Ont ſurmonté Cicéron et Pompée.

(See Saxe, *Onomaſt.* iii. 346; Gräſſe iii. (1.) 1102, n. 12; Ind. *State Papers, Hen. VIII*; Bayle, and Didot's *Biographie Générale.*) II. Cardinal Jean du Bellay, who was engaged in the negotiations reſpecting Henry's divorce, and died 16th Febr. 1560.

P. 53, l. 16. *Vidam of Chartres.* Jean de Ferrières, who became Vidame de Chartres 15th Dec. 1560, ſerved in the wars of Condé and Coligni. He was much in England and had a yearly allowance of 300*l.* from Elizabeth. (Haag, *La France Proteſtante*, v. 97 ſeq.; Indexes to the *Calendar of State Papers*, to Strype, and to the Parker ſeries; there are letters of his in Cotton MSS. Calig. E. v. vi. ix. xii.) See *Vie de Jean de Ferrières.* Auxerre, 1858, 8vo.; Harvey's *Grat. Vald.* ii. 3.

P. 53, marg. *Franciſcus I.* Compare the Greek dedication to the Commentaries of Budé.

P. 55. *Syr Roger Chamloe.* Sir R. Cholmley became Chief Baron of the Exchequer 11th Nov. 1545, Chief Juſtice of the King's Bench 21ſt Mar. 1552. See Foſs, *Judges of England*, v. 293: "The date of his admiſſion [at Lincoln's Inn] cannot be found; but the fact of his being readmitted in 1509 gives ſome ſubſtance to the ſtory that the embryo Chief Juſtice entered at firſt rather freely into the frolics of youth." For a letter of his ſee *Calendar of State Papers* (Mary), 88.

P. 56, marg. *Eraſmus. Opera*, ed. Cler. i. 901, E: "Experientia ſtultorum magiſtra." Cf. v. 850, C, and *Adagia:* "Malo accepto ſtultus ſapit."

P. 58, marg. Cf. Sturm (as cited p. 35), fol. b iij. verſo: "It is not without reaſon that the nobleſt cities

of Greece held the Muſes and Apollo to be patrons of learning. Therefore I deem it not only lawful, but neceſſary, to ſing at proper times, to hunt, ſwim, leap, run, etc." Cf. Grant, *Vita Aſchami*, 11 ſeq.

P. 59, marg. *The Cokpitte.* Grant, 13: "If ſtudents have always recruited either their minds with muſic, or their bodies with athletic ſports; I know nothing to prevent Aſcham from having his innocent paſtimes, of archery or cockfighting." *Ibid.* 11 and 13 Grant mentions the ſcandal which Aſcham occaſioned by theſe recreations. Camden ſays (*Complete Hiſt. of Engl.*, ed. 1719), 417: "Being too much addicted to dicing and cock-matches, he lived and died a poor man." Cf. below, p. 151.

P. 60, l. 1. *The ſchole of ſhoting.* See above, p. 15. Cf. Aſcham to Cecil, 24th Mar. 1553 (*Letters of Eminent Lit. Men*, Camden Soc., 15).

P. 60, marg. *Hor. in Arte Poet.* 137, 140.

P. 61, l. 5. *Quintilian.* xi. 1, § 50.

P. 61, marg. *The Cortegian.* Cf. Gräſſe, iii. (1). 698, n. 7, and his *Dict. Bibliograph.* ii. 65, 66. The book was a great favourite with Gabriel Harvey. See his letter to Bart. Clerk, the Latin tranſlator of the Cortegiano, prefixed to his *Rhetor* (Lond. 1577, 4to.) and the *Rhetor*, fol. I ij; alſo *G. Harveii Caſtilio, ſive Aulicus* (*Gratulat. Vald.* iv. p. 18; cf. *ib.* 3, 17, i. 25), and in Brydges' *Archaica*, ii. pt. 9. p. 176. Clerk's verſion was reprinted by Sam. Drake, at the Cambridge preſs, as late as 1713. Boſwell's *Johnſon*, 2nd Oct. 1773: "The beſt book that ever was written upon good breeding, 'Il Cortegiano,' by Caſtiglione, grew up at the little court of Urbino, and you ſhould read it."

P. 61, l. 12 from foot. *Italie.* Cf. p. 86.

P. 61. marg. *Syr Tho. Hobbye.* See *Ath. Cant.* i. 242, 554. In a letter to Cheke (Bruſſels, 7th Jul. 1553, *Epiſt.* 245) Aſcham congratulates him on the fair promiſe of his pupil Hobby.

P. 62, l. 1. *Plato. De Legg.* v. 729 B.

P. 62, marg. *King Ed.* 6. At the age of thirteen Edward could ſpeak and write Latin fluently; he had ſtudied logic, and was reading the Ethics of Ariſtotle. (Aſch. *Epiſt.* 33.)

P. 62, marg. *The yong Duke of Suffolke.* Lord Henry Brandon, who died of the ſweating ſickneſs 16th Jul. 1551, while a ſtudent of the univerſity. His life and that of his brother Charles, who died on the ſame day, were publiſhed with commemorative verſes by the chief ſcholars of the time. *Ath. Cant.* i. 105, 541. Aſcham (*Epiſt.* 236. 11th Nov. 1553) had taught Charles Greek, and both brothers penmanſhip (*elegantiam ſcribendi—pulchram manum*). Cf. Grant, *Vita R. A.* 14, 15, Haddoni *Opera*, 89 ſeq. and *Poemata*, 103. *Letters of Eminent Lit. Men*, Camd. Soc., 12 (Aſcham to Cecil, 12th Jul. 1552): "God's wroth, I truſt, is ſatisfied in puniſhing divers Orders of the realme for their miſordre, with taking away ſinguler men from them, as learning by M^r. Bucer, Counſell by M^r. Denny, nobilitie by the two young Dukes." Wilſon (*The Arte of Rhetorike*, ed. 1567, fol. 8 ſeq.) gives an intereſting account of the brothers. See Caius, *Hiſt. Cant. Acad.* i. 77; *Epiſt. Tigurin.*, 472.

P. 62, l. 10. *Lord H. Matravers. Ath. Cant.* i. 548.

P. 62, marg. *Syr John Cheke. D. Readman.* In a letter, dated by Baker 1540 (*Epiſt.* 74), Aſcham boaſts of the progreſs which Cambridge had made in learning during the paſt five years. Ariſtotle and Plato were read in Greek; Sophocles and Euripides, Herodotus, Thucydides and Xenophon, were more familiarly known than Plautus and Livy had been before. Cheke had lectured gratuitouſly on the whole of Homer, the whole of Sophocles twice, the whole of Euripides, and nearly all Herodotus; he was proceeding with other authors, when Gardiner's edict againſt his pronunciation of Greek ſuddenly interfered and damped the zeal of his auditors. Cf. 85. Whitaker's *Richmondſhire*, i. 273 ſeq. Reſpecting Dr. John Redman, firſt Maſter of Trinity, ſee *Ath. Cant.* i. 107, 542.

P. 62, l. 8 from foot. *Lovaine.* On 6th Oct. 1551 Aſcham viſited Louvain (*Works*, 355): "I went to P. Nannius chamber, to have talked with him; but he was either drunken at home, or drinking abroad; for he was making merry and could not be ſeen, as an Engliſh boy his pupil told me. He reads Tully's Orations at nine of the clock: at one of the

clock Theodoricus Langius read (whom I heard) *Œd. Sophocl. Græcè.* He read that chiding place betwixt Œdipus and Creon [Œd. T. 583 ſeq.], beginning οὔκ, εἰ δ. &c., reading twenty-one verſes. His hearers, being about eighty, did knock him out with ſuch a noiſe, as I have not heard. This college is called *Trilingue* and *Buſlidianum*, where he reads. If Louvain, as far as I can mark, were compared with Cambridge, *Trilingue* with St. John's or Trinity college, Theod. Langius with Mr. Car, ours do far excel. The reader *in omni* followed our pronunciation." Cf. *Epiſt.* 233. *Letters of Eminent Lit. Men*, Camden Soc. (Aſcham to Cecil, 24th Mar. 1553), 14: "Their is no ſoch quietneſſe in England, nor pleaſur in ſtrange contres, as even in S. Jons Colledg to kepe company with the Bible, Plato, Ariſtotle, Demoſthenes, and Tullie."

P. 62, marg. *Queene Eliſabeth.* See below, p. 105, and the Preface, xvi. *Epiſt.* 51 (her knowledge of Greek, Latin, Italian and French); 53, (ſhe was reading with Aſcham Demoſthenes and Æſchines 'of the crown,' and ſhewed great intelligence. 14th Sept. 1555); 56, 57 (ſhe in one day anſwered three ambaſſadors in Italian, French, and Latin reſpectively); 61 (20th Oct. 1562, ſhe daily read with Aſcham Greek or Latin); Whitaker's *Richmondſhire*, i. 287 (Aſcham to Leiceſter, 14th Apr. 1566): "If I dye, all my thinges dye with me, and yett the poore ſervice that I have done to Queene Elizabeth ſhall live ſtill, and never dye ſoe long as her noble hand and excellent learneing in the Greeke and Latine tonge ſhalbe knowne to the world."

P. 64, l. 5 ſeq. *One example.* Strype (*Stow*, ed. 1720, bk. 2. p. 149) conjectures that this *diſorder* may have been exceſs of apparel, and that the *big one of the court* was reſident in Birchin Lane about 1540. (Cf. *Notes and Queries*, 2nd Ser. i. 254.)

P. 65, marg. *Example in apparell.* See above, p. 44. Camden's *Elizabeth*, an. 1574. Strype has printed various proclamations "for the redreſs of inordinate apparel." *Annals*, vol. i. pt. 1. Append. No. 46 (A. D. 1559). Vol. i. pt. 2. Append. No. 34. (Feb. 1565. This required the Lord Mayor of London to bind all hoſiers "to obſerve the contents of theſe ordres.") See alſo

Annals (fol. ed.) ii. 356, 357. *Eccl. Mem.* vol. ii. bk. 2. ch. 9 *ad fin.* For the numerous ſtatutes on this ſubject ſee the Index to the Statutes at Large, s. v. "Apparel." They were all repealed in the firſt year of James.

P. 66, marg. *Read* "of fence."

P. 66, marg. *Example in ſhootynge.* Cf. p. 60, l. 1.

P. 68, l. 16. *Syr Richard Sackvile.* Cf. Aſcham in *Communications to Camb. Ant. Soc.* i. 121, 122; *Ath. Cant.* i. 241, 554.

P. 68, marg. *Travelyng into Italie.* 10th Oct. 1562, Cecil aſks Windebank's advice whether he ſhall let his ſon Thomas paſs into Italy or not. Windebank (18 Nov.) diſſuades him from it, "by reaſon of the inticements to pleaſure and wantonneſs there." (*Calendar of State Papers.*) Eraſmus oppoſed Wm. Latimer's ſuggeſtion, that Biſhop Fiſher ſhould ſend for an Italian to teach him Greek, partly on account of the expenſe, partly "quod qui bonis literis inſtructi veniunt, mores nonnunquam non perinde bonos ſecum adferant." (*Epiſt.*, Lond. 1642, 526). See a letter from the Privy Council to Whitgift (16th Dec. 1580. Strype's *Whitgift*, bk. 2. ch. 2. p. 91. fol.): "The Queen's Majeſty found the daily inconvenience growing to the realm by the education of numbers of young gentlemen, and others her ſubjects, in the parts beyond the ſeas: where for the moſt part they are nourſelled and nouriſhed in Papiſtry." Long after this time Howell writes (bk. i. s. 1. letter 3): "I have got a warrant from the lords of the council to travel for three years anywhere, *Rome* and *St. Omers* excepted." Cf. Dallington, *Method for Travell;* 1598. 4to. Mulcaſter's *Poſitions*, 209-219.

P. 71, l. 12. *Watſon.* See below, p. 168 ſeq. *Ath. Cant.* i. 491. Seton's Logic is dedicated to him. Aſcham calls him the moſt learned member of St. John's (*Epiſt.* 91).

P. 71, l. 15. *Barbarous ryming.* See below, pp. 177, 179 ſeq. Milton's advertiſement before P. L. "THE VERSE. The meaſure is Engliſh Heroic Verſe without Rime, as that of Homer in Greek and of Virgil in Latin: Rime being no neceſſary Adjunct or true Ornament of Poem or good Verſe, but the Invention of a barbarous Age, to ſet off wretched matter and lame meeter."

P. 72, l. 5 from foot. *Some Circes, etc.* So it was ſaid of Card. Pole (Parker, *De Antiq. Brit. Eccl.*, Hanov., 1605, p. 346, l. 33): "Transformed as by a draught of a Circean cup from an Engliſhman into an Italian, from a Chriſtian into a papiſt."

P. 72, l. 2 from foot. *Hard returning.* Virg. *Æn.* vi. 128.

P. 73, marg. *Moly Herba.* P. 76. See the allegorical interpretations in Euſtathius (= education) and Eraſmus, *Adagia:* "Neque mel, neque apes."

P. 73, l. 6 from foot. *Gentlemen of England,* etc. E. g. Cheke and Wilſon. Tho. Wilſon's Dedication to his tranſlation of the Olynthiacs (1570): "And thinking of my being with him in Italie in that famous Univerſitie of Padua: I did cal to minde his care that he had over all the Engliſhe men there, to go to their bokes: and how gladly he did reade to me and others certaine Orations of Demoſthenes in Greeke, the interpretation whereof I and they had then from his mouth." Cf. the preface to Wilſon's *Rhetorike.*

P. 74, l. 13 from foot. *Sicilia.* On the Sicilian luxury ſee Hor. *Carm.* III. i. 18 with Orelli's note. Add Maxim. Tyr. *Diſs.* I.; Ariſtoph. *Dætal.* Fr. 3; *Epiſt. Socr.* pp. 175, 293, Orelli; Lucian. *Demoſth. Encom.* 18; Macrob. *Comment.* i. 13, § 16 ſeq.

P. 76, l. 14. *Moly.* P. 73. Caius *de Antiq. Cant.*, 1574, p. 146.

P. 78, l. 12. *Engleſe Italianato e un diabolo incarnato.* P. 83. Applied to Reginald Pole by Parker (as quoted above, note on p. 72). Howell's *Letters,* bk. i. s. 3. no. 2. p. 117 (ed. 1754): "But tho' *Italy* give Milk to *Virtue* with one Dug, ſhe often ſuffers *Vice* to ſuck at the other; therefore you muſt take heed you miſtake not the Dug: for there is an ill-favoured ſaying, That *Ingleſe Italianato è Diavolo incarnato;* an *Engliſhman Italianate* is a Devil incarnate." Sir Phil. Sidney: "An Engliſhman that is Italianate, | Doth lightly prove a devil incarnate."

P. 79. l. 10 from foot. *Fonde bookes.* Collier's *Extracts from the Regiſters of the Stationers' Company,* 1557-1570, pp. 13, 68, 100, 108. In 1561-2 was publiſhed a "ballett agaynſte fylthy wrytinge" (p. 54); others in 1563-4

againſt ribald "and vayne ſonges, whereof moche hurt to yough daily doth comme" (pp. 82, 87). In June, 1566, regulations were drawn up for the reform of diſorders in the publication of books (*Calendar of State Papers*, 275). See the extracts from Deringe and Topſell in Haweis' *Sketches of the Reformation*, 147, 148. When the puritans complained (Whitgift's *Works*, Parker Soc., iii. 572, note 9, A.D. 1572): "Many lewd light books and ballads fly abroad printed, not only without reprehenſion, but *cum privilegio*, the authors and printers whereof continue daily amongſt us without controlment;" Whitgift retorted (*ibid.*), "Shall no book be ſuppreſſed becauſe ſome be not? It is a fault, I confeſs, to ſuffer lewd ballads and books touching manners. But it were a greater fault to ſuffer books and libels, diſturbing the peace of the church, and defacing true religion." Cf. Myles Coverdale's preface to *Gooſtly Pſalmes and Spirituall Songes* (*Works*, Parker Soc., ii. 538).

P. 80, l. 11. *Havyng bene many yeares a prentice to Gods trewe Religion.* Aſcham was an intimate friend of Martin Bucer's (*Epiſt.* Index, s. v. *Bucer*). He read with Qu. Elizabeth the Greek Teſtament, Cyprian, and the Common Places of Melanćthon (*ibid.* 21). He tranſlated into Latin the Commentaries of Œcumenius on Philem. (orig. MS., a new year's gift to Seton, in St. John's Library, L 3; cf. *Epiſt.* 68) and on Tit. (*ibid.* 64, 67, 69, 70, 209). He alſo intended (A.D. 1547) to have argued againſt the maſs in the public ſchools, but being prevented by the Vice-Chancellor, compiled a treatiſe on the ſubjećt, which was publiſhed in 1577 (*ibid.* 287, 335; *Ath. Cant.* i. 267).

P. 81, l. 9. *Italian.* Poggio (*Opera*, ed. 1538, 219) boaſts that his *Facetiæ* were known in England.

P. 81, marg. *Morte Arthur.* Cf. Aſcham's *Toxophilus.* Preface *To all the Gentlemen and Yomen of Englande:* "In our fathers time nothing was red, but bookes of fayned chevalrie, wherin a man by readinge ſhould be led to none other ende, but onlye to manſlaughter and baudrye. If anye man ſuppoſe they were good enough to paſſe the time withall, he is deceived. For ſurely vaine wordes do worke no ſmal thinge in

vaine, ignorant, and yong mindes, ſpecially if they be geven any thing therunto of their owne nature. Theſe bookes (as I have heard ſay) were made the moſt parte in Abbayes and Monaſteries, a very likely and fit fruite of ſuch an ydle and blind kind of lyving."

P. 83, marg. *The Italian proverbe.* P. 78. Cf. Marſton's *Scourge of Villanie.* Sat. ix. (iii. 296, Halliwell):—

> " for mowe or ſcratch your pate,
> It may be ſome odde ape will imitate;
> But let a youth that hath abuſ'd his time
> In wronged travaile, in that hoter clime,
> Swoope by old Jack, in clothes Italionate,
> And I'le be hang'd if he will imitate
> His ſtrange fantaſtique ſute ſhapes:
> Or let him bring or'e beaſtly luxuries,
> Some hell-deviſed luſtfull villanies."

P. 84, l. 12. *More accounte of Tullies offices than S. Paules epiſtles.* Thus Politian admired the Pſalms, but preferred Pindar; and ſaid that he had never ſpent his time worſe than in reading the Bible (Melanchthon, as quoted by K. von Raumer, *Geſch. der Pädagogik*, Stuttg. 1846, i. 49).

P. 84, l. 13. *Bocace.* P. 33.

P. 84, l. 14. *They counte as Fables the holie miſteries of Chriſtian Peligion.* Leo X. is ſaid by Bale (Acta Romanorum Pontif. Baſil. 1558) and many later writers (*e. g.* in the Parker Series, Jewel, iii. 469; Fulke, i. 66; Rogers, 78, 181) to have addreſſed to Bembo the words: " How profitable that fable of Chriſt has been to us and our company, is well known to all ages." Roſcoe, (*Life of Leo*, c. 24. iv. 328, ed. 1805) following Bayle (note I) rejects the ſtory as an invention of *biliosus Baleus.* K. von Raumer, however, ſeems to have ſome ground for ſaying that though not ſupported by credible teſtimony, it is not in itſelf incredible. Cf. Bandino MS. in Ranke, *Lives of the Popes* (Eng. Tr., ed. 1840) i. 74. Bk. i. c. 2. § 3. Eraſmus writes (*Epiſt.* Lib. 26. Ep. 34. col. 1456 E): " At Rome I heard with theſe ears men raving with deteſtable blaſphemies againſt Chriſt and his apoſtles, and that before a large audience, and with impunity. I know many at Rome, who uſed to

relate that they had heard horrible words fall from prieſts attached to the papal court, in the very courſe of the maſs."

P. 85, l. 8. ἄθεοι. Fuller, *Holy State*, c. 44. § 9: "Many weed foreign countries, bringing home Dutch drunkenneſs, Spaniſh pride, French wantonneſs, and Italian atheiſm."

P. 85, marg. *The Italian Chirche in London.* In 1550, or 1551, an Italian church was conſtituted in London, by means of Cranmer and Cecil, and Michael Angelo Florio, a Florentine, was appointed preacher; the members, on taking an oath of allegiance, were admitted free denizens (Strype's *Cranmer*, bk. 2. c. 22. p. 239, fol. ed., with Florio's letters in Append. Nos. 52, 53; cf. *Annals*, bk. i. c. 3. p. 29, and *Life of Grindal*, bk. i. c. 13. p. 135. Hieronymus Jerlitus was miniſter of the church 22 Jul. 1568. *Cal. State Papers*).

P. 86, marg. *Pigius.* Albertus Pighius. Gräſſe, iii. (1). 941. n. 3; Pope Blount, 417; Bayle; Saxii *Onomaſt.* iii. 70, 589, 657. See the index to the Parker Series s. v. where many of his ſayings are quoted: *e.g.* the ſcriptures are "a noſe of wax," "a dead letter," "dumb judges," whoſe "authority depends on that of the church." See his *Hierarchiæ eccleſiaſticæ aſſertio*, Colon. 1538. L. iv. c. 2. fol. cxiii. r°. C: "The ſcriptures are like the leaden rule of ſome Leſbian building, which eaſily ſuffers itſelf to be bent, turned and drawn even to contrary ſenſes." Fol. 163 F: "The ſcriptures can readily be accommodated to any impious opinion." Cf. 10 B, 11 D, 13 D. There is a curious paſſage in fol. 59 C ſeq., reſpecting Luther's doubts about the Epiſtles of James, 2 Peter, and Hebrews. Pighius is remarkable for his ribald abuſe of "the thrice execrable Luther," "who wallows in inceſtuous luſt like a ſwine in the mire." Fol. 18 C, 42 F, 43 A, 54 v°. D, 111 B. (On fol. 18 E, Pighius relates ſome Adamite extravagances of certain Anabaptiſts, which he had himſelf witneſſed.)

P. 86, l. 10 from foot. *Machiavel.* Aſchami *Epiſt.* 259. See Bayle, notes D, E, and L. Fuller (*Profane State*, c. 7): "Though he deſerves to be hiſſed out of Chriſtendom, who will open his mouth in

defence of Machiavel's precepts, yet ſome have dared to defend his perſon; ſo that he in his book [*The Prince*] ſhews not what princes ſhould be, but what then they were; intending that work, not for a glaſs for future kings to dreſs themſelves by, but only therein to preſent the monſtrous face of the politicians of that age. Sure, he who is a devil in this book is a ſaint in all the reſt; [*Note.* His notes on Livy, but eſpecially his Florentine Hiſtory ſavours of religion.] and thoſe that knew him witneſs him to be of honeſt life and manners; ſo that that which hath ſharpened the pens of many againſt him, is his giving ſo many cleanly wipes to the foul noſes of the pope and Italian prelacy."

P. 87, marg. *Germanie.* See the *brieff diſcours off the troubles begonn at Francford in Germany*, A.D. 1554; *abowte the booke of common prayer and ceremonies*, 4to. 1575 (reprinted in the Phenix ii. and by the late Mr. Petheram. Lond. 1846, 8vo.)

P. 87, l. 4. *I was once in Italie my ſelfe.* Grant, *Vita R. A.* 20. Probably at the end of 1551. (He was at Innſpruck 17th Nov. *Works*, 377.)

P. 87, marg. *Venice.* Howell's *Letters* (ed. 1754), 56, where he quotes a Venetian Proverb, "*That the firſt handſome Woman that ever was made, was made of Venice Glaſs;* which implies *Beauty*, but Brittleneſs withal, &c." Cf. *ibid.* 63. Fuller's *Holy State*, c. 44. § 5: "*Travel not beyond the Alps.*" Burton's *Anat.* (1676) 308 b; Bp. Hall's *Quo Vadis?* and his *Epiſt.* decade i. no. 8.

P. 87, l. 13. *Pantocle.* Ital. *pantófola*, Span. *pantuflo*, Fr. *pantoufle.* See on the derivation Diez, *Etym. Wörterbuch*, 1ſt ed., 250. Phillips, *World of Words* (1706): "*Pantofle* (*Fr.*) a Slipper to wear in a Chamber for Eaſe and Convenience." Holland's *Plut. Mor.* 320: "Our dames . . . , from whom if you take their gilded pantofles, their carkanets, their bracelets, . . . they will never once go out of their houſes."

P. 88, l. 13 from foot. *This preſent Pope in the beginning made ſome ſhewe of miſliking thereof.* Ciaconii *Vitæ Pontificum* (Rom. 1677), vol. iii. col. 992 (an. 1566): "Meretricam (ſic) licentiam, Romano populo reclamante, ſevere coercuit, et clericorum luxum, cul-

tumque minus honeſtum caſtigavit, ſanxitque, ne in aula Romana imberbes iuvenes alerentur." Cf. Thuan. lib. 39. c. 3. Vol. ii. p. 483, ed. Lond. 1733; Acta Sanctorum, Maii, vol. i. p. 631 C. D. In anſwer to complaints that Rome would be ruined by the enforcement of this decree, Pius declared that nothing gave more advantage to heretics, as he knew from his experience as inquiſitor, than "lo ſcandalo delle meretrice di Roma, e per cio del corrotto vivere de cherici e del popolo." (Catena's *Vita del glorioſiſſimo Papa Pio Quinto.* Rom. 1587, 53, 54). See too Mendham's *Pius V.* 41 ſeq. 57, 102. Fuller's *Church Hiſt.*, ed. Brewer, iii. 206; cf. 202-207.

P. 88, l. 11 from foot. *Stewes in Rome.* Index to Parker Series, s. v. *Rome.* Baptiſta Mantuan. *De Sacris Diebus* (Milan, 1540) fol. C iij. *De Carniſprivii mala conſuetudine:—*

> "I pudor in villas, ſi non patiuntur eaſdem
> Et villæ vomicas, urbs eſt iam tota lupanar."

Mantuani *Sylv.* lib. ii. ad fin. (ed Aſcens. 1507, fol. Ll.):—

> "Romanis pater eſt Mavors, lupa Martia nutrix,
> Hæc hominum mores ingeniumque docent.
> Vivere qui ſancte cupitis, diſcedite: Romæ
> Omnia cum liceant: non licet eſſe bonum."

Compare, on the licentiouſneſs of the unreformed clergy, the evidence collected in Gieſeler's Church Hiſtory. Luther (*Tiſchreden*, c. 77, ed. Berl. 1848, iv. 684 ſeq.) often ſaid that he would not for a hundred thouſand florins have miſſed ſeeing Rome; "elſe I muſt continually have been afraid of wronging the Pope; but what we ſee, that we ſpeak." "Men ſay, if there is a hell, Rome muſt be built upon it: every ſin has there full ſwing."

P. 90, l. 14. *Againſt God him ſelfe.* P. 84.

P. 92, l. 8 from foot. *Epiſtles choſen out by Sturmius.* P. 3.

THE SECOND BOOKE.

P. 92, l. 7 from foot. *Epiſtle.* P. 104.

P. 92, marg. *Jul. Cæſar.* P. 199.

P. 94, l. 14 from foot. *Whan I was yong, in the North.* Aſcham was born at Kirkby Wiſke, in Yorkſhire, alſo the birth-place of George Hickes, about the year 1515. See Whitaker's *Richmondſhire*, i. 261 ſeq.

P. 95, marg. *Rhet.* 2. Quoted above, p. 25. The paſſages cited cannot be the ſame as Aſcham intends to quote; but they come nearer to his extract than any other in the Rhetoric.

P. 96, l. 8. *Aphthonius.* See *Rhet. Græc.* ed. Walz, i. 55 ſeq., ed. Spengel, ii. 21 ſeq. Aphthonius, a rhetorician of Antioch, who is ſuppoſed to have lived about the end of the 3rd cent. A. D., edited and enlarged the "Exerciſes" (προγυμνάσματα) of Hermogenes. The work, becoming very popular, has ſurvived in many MSS. During the 16th and 17th centuries it was uſed as a text-book at ſchools and univerſities, and more than thirty editions in Latin and twenty in Greek were publiſhed in that period. (Hoffmann, *Lex. Bibliograph.* i. 199 ſeq., Fabric. ed. Harl. vi. 96 ſeq.) In fourteen chapters Aphthonius gives definitions of "Fable," "Narrative," etc., with examples.

P. 96, l. 11 from foot. *Whan I came firſt from Cambrige to ſerve the Queenes Majeſtie, than Ladie Elizabeth.* In the 32nd year of his age, Febr. 1548, as ſucceſſor to William Grindal. (Grant, *Vita R. A.* 15.) Aſcham to Cecil (*Works*, 381) 27th Sept. 1552, from Spires: "Next this promiſe of the king's majeſty, my truſt is in my lady's grace, my miſtreſs, and that rather I truſt ſo, becauſe I am aſſured in my conſcience that I did her faithful and good ſervice; inſomuch that maſter Aſtley this laſt year ſent me word from her grace, by Mr. Leaver, that her grace would either ſpeake or write to the king for me in any reaſonable ſuit." See further on Elizabeth's ſtudies, Beza's dedication to his Commentary on Job (Genev. 1589), and Sir H. Savile's *Oratio coram Regina habita Oxoniæ.* 1592.

P. 96, l. 8 from foot. *Syr Ant. Denys in Cheſton,*

i. e. Cheſhunt. On Sir A. Denny ſee *Ath. Cant.* i. 99, 539. In Aſchami *Epiſt.* ed. 1578, fol. k k iii are Greek iambics on his death. In Aſchami *Epiſt.* (Oxon. 1703), 101, is a letter to him, in which Aſcham calls him the patron of poor ſcholars. In a letter to Cecil (Villacho in Carinthia, 12th Jul. 1552, in Ellis, *Letters of Eminent Lit. Men*, Camd. Soc. 12) Aſcham ſays: "God's wrath, I truſt, is ſatisfied in puniſhing diverſe orders of the realme for their miſordre, with taking away ſinguler men from them, as learning by M^r. Bucer, Counſell by M^r. Denny." Same to ſame, Bruſſels, 24th Mar. 1553 (*ibid.* 14): "For the Somer twelvemonth before he [worthie M^r. Dennye] departed, dynnor and ſupper he had me comonlie with him, whoſe excellent wiſdom, mingled with ſo pleaſant mirth, I can never forget; emonges many other taulkes he wold ſaie oft unto me, if two dewties did not comaund him to ſerve, th' on his prince, th' other his wiffe, he wold ſurelie becum a ſtudent in S. Johns, ſayng, 'The Corte, M^r. Aſcam, is a place ſo ſlipperie, that dewtie never ſo well done iſs not a ſtaffe ſtiffe enough to ſtand by alwaiſe verie ſurelie; where ye ſhall many tymes repe moſt unkyndneſſe where ye have ſown greateſt pleaſurs, and thoſe alſo readye to do yow moch hurt, to whom yow never intended to think any harme.'"

P. 96, l. 8 from foot. *John Whitneye.* See a highly complimentary letter to him in Aſchami *Epiſt.* 102. cf. 115.

P. 97, l. 1. *S. Laurence tyde.* 10th Aug.

P. 99, l. 5. *He better reft.* Be, 1570, 1571.

P. 100, l. 14 from foot. *Moſt commendable of all other exerciſes.* See *Autobiogr. of Matt. Robinſon.* Cambr. 1856, p. 10. n. 2. On tranſlation cf. Eraſmi *Opp.* i. 525.

P. 101, marg. *Quint.* x. 5. §§ 2, 4, 5 ſeq. See below, 106, 146.

P. 101, l. 7 from foot. *Ramus.* On the 29th Jan. 1552 Aſcham writes to Sturm, informing him that Pet. Ramus has replied to their printed letters. He ſuſpects that ſome Cambridge Romaniſts, who had withdrawn to Paris, muſt have inſtigated Ramus (Aſchami *Epiſt.* 44 ſeq. *ibid.* 413 ſeq. is a friendly letter from Ramus to Aſcham, of a later date by twelve years).

See Gräffe, iii. (1.) 684. n. 10; Pope Blount, 508; Saxii *Onomaſt.* iii. 310, 639. Ramiſtry, the "Art which teacheth the Way of Speedy Diſcourſe, and reſtraineth the Mind of Man that it may not wax over-wiſe," was condemned by the weighty judgements of Hooker (*E. P.* i. 6. 4), Mountagu (*againſt Selden*, 416), Scaliger (*Epiſt.* 131), and Caſaubon (*Epiſt.* No. 878), but found congenial admirers in the Puritans Richard Mather (Sam. Clarke's *Lives of Eminent Perſons*, Lond. 1683. i. 128) and Wm. Gouge (Sam. Clarke's *Lives of Thirty-two Divines*, Lond. 1677, 235): "From the School at *Eaton* he was choſen to Kings Colledge in *Cambridge*, whither he went *Anno Chriſti* 1595; and at the firſt entrance of his ſtudies, he applied himſelf to *Peter Ramus* his *Logick*, and grew ſo expert therein, that in the publick Schools he maintained and defended him, inſomuch as when on a time divers *Sophiſters* ſet themſelves to vilifie *Ramus*, for which end the Reſpondent had given this queſtion, *Nunquam erit magnus, cui Ramus eſt Magnus*, which ſome of the *Sophiſters* hearing, and knowing the ſaid *William Gouge* to be an acute diſputant, and a ſtiff defender of *Ramus*, they went to the *Divinity* Schools, where he was then hearing an *Act*, and told him how in the other Schools they were abuſing *Ramus*, he thereupon went into the *Sophiſters* Schooles, and upon the Moderators calling for another Opponent, he ſtepped up, and brought ſuch an argument as ſtumbled the Reſpondent, whereupon the Moderator took upon him to anſwer it, but could not ſatisfie the doubt: This occaſioned a *Sophiſter* that ſtood by to ſay with a loud voice, *Do you come to vilifie* Ramus, *and cannot anſwer the Argument of a* Ramiſt? Whereupon the Moderator roſe up, and gave him a box on the ear, then the School was all on an uproar; but the ſaid *William Gouge* was ſafely conveyed out from amongſt them." Gabr. Harvey (*Rhetor*, 1577, f°. E ſeq.) was a moſt ardent admirer of Ramus and Talæus.

P. 101, l. 7 from foot. *Talæus.* Saxe, iii. 162, 606; Gräffe, iii. (1.) 685. n. 11.

P. 104, l. 2. *Dionys. Hal.* Below, 146. On the loſt treatiſe περὶ τῆς ἐκλογῆς τῶν ὀνομάτων ſee Fabric., ed. Harles, iv. 399. The 'other' is the περὶ συνθέσεως ὀνομάτων, beſt edited by Schäfer, Leipz. 1808.

P. 104, l. 10 from foot. *Two Epiſtles.* Above, 92.

P. 105, l. 3. *Dion. Pruſſæus.* Philoſtr. *Vit. Soph.* i. 7. § 3.

P. 105, l. 10. *Queene Elizabeth.* Above, xvi., 63; Grant, *Vita R. A.* 16.

P. 105, l. 9 from foot. *In both tonges.* Aſcham to Leiceſter, 5th Aug. 1564 (Whitaker's *Richmondſh.* i. 283): "Surely I had rather write and ſpeake either Engliſh, as M^r. Cecill doth, or Latine, as M^r. Haddon doth, or both, as our moſt noble miſtres doth, then be a pretender to them and ignorant."

P. 106, l. 11. *C. Carbo*, etc. Cic. *de Orat.* i. § 154.

P. 106, l. 15. *Quintilian.* Above, p. 101.

P. 106, l. 17. *Plinius. Epiſt.* vii. 9. § 4.

P. 106, l. 2 from foot. *M. Brokke.* One Brocke erected a great mill in the Tower. (*Calendar of State Papers*, 6th Jul. 1559.)

P. 107, l. 8. *Sebaſtian Caſtalio.* Gräſſe, iii. (1.) 843. n. 25; Bayle. His Latin Bible is dedicated to Edw. VI. (Feb. 1551). Of his 'tranſlation' of Kempis two editions were publiſhed at Cambridge, 1685 and 1688. 'De | Christo | imitando, | Contemnendiſque | *Mundi Vanitatibus* | Libellus | Authore *Thoma Kempiſio*, Libri Tres, | *Interprete* | Sebastiano Castellione. | Quibus adjungitur Liber Quartus | De | COENA DOMINICA | Latinè redditus, | Ūnà cùm Micis aliquot Epidorpidum. | Authore *R. Widdrington*, D. D. C. C. Soc. | & Dnæ Marg. apud Cantab. Theol. Prof. | *Eſte . . odorem.* Eph. 5. 2. | CANTABRIGIÆ, | Ex officinâ *Joan. Hayes*, Celeberrimæ Aca- | demiæ Typographi. 1688. | Impenſis *Guil. Graves*, Bibliopol. *Cantab.*' 12°. pp. 10 (unpaged) and 276; and the *Cœna*, etc. pp. 2 and 35. Caſtalio profeſſed to improve both the ſtyle and the doctrine.

P. 107, marg. *Homerus.* See Col. Mure's *Hiſt. Gr. Lit.* bk. ii. c. 13. "Epic Commonplace and parallel paſſage." Cf. *Il.* ii. 11-15 with 28-32 and with 65-69; alſo 23-33 with 60-70; 158-165 with 174-181; ix. 122-157 with 264-299; 416-420 with 684-687.

P. 107, marg. *Xenophon.* Valckenaer and many later critics condemn both the *Apology* and the *Ageſilaus* as later compilations from Xenophon's larger works.

Zeller, for example, calls the *Apology* 'certainly ſpurious,' and this appears to be the prevalent opinion.

P. 108, marg. *Demoſthenes.* The Zürich ed. gives in the margin of 4 *Phil.* the references to the parallel paſſages from other orations. *c. Timocr.* §§ 160-168 = *c. Andr.* §§ 47-56; and *c. Timocr.* §§ 172-186 = *c. Andr.* § 65 ſeq.

P. 108, marg. *Cicero.* Below, p. 116.

P. 108, marg. *Virgilius.* See Wagner on *Æn.* x. 871, and Obbar on Hor. *Epiſt.* i. 1. 56.

P. 108, laſt line but one. *Tullie.* Above, pp. 100, 101, 106.

P. 109, l. 9. *Quintilians leſſon de Emendatione*, x. 4. § 1.

P. 110, l. 12 from foot. *Omphalius.* Saxii *Onomaſt.* iii. 179, 618. He was Profeſſor at Cologne, and died A.D. 1570. Adami *Vitæ Germ. jureconſult.* Heidelb. 1620. 188. Reſpecting his Commentaries on Cicero, ſee Orelli, *Onomaſt. Tull.* i. 242, 262, 263, 270.

P. 110, l. 12 from foot. *Sadoletus.* Gräſſe, iii. (1.) 701. n. 7; Tiraboſchi, cent. XVI. l. 2. cc. 12 and 13. Cardinal Jacopo Sadoleto is often ranked with Bembo (Aſchami *Epiſt.*, Index) as a maſter of ſtyle. He was a friend and correſpondent of Eraſmus, who commends his Ciceronian elegance (*Epiſt.* 1555 E. See both indexes).

P. 110, l. 11 from foot. *Oſorius.* Bp. Jeronymo Oſorio, 'the Portugueſe Cicero.' Da Silva, *Diccionario Bibliographico Portuguez*, iii. 272. Liſboa, 1859; Gräſſe, iii. (1.) 1121. n. 38. Nicéron, xi. 202 ſeq., xx. 30. See "*AN EPISTLE* | *of the Reuerend father in God*, | HIERONYMVS OSORIVS, BISHOP | *of Arcoburge in Portugale, to the moſt* | *excellent Princeſſe* ELIZABETH | *by the grace of God Quene of* | *England, Fraunce, and* | *Ireland, &c.* | Tranſlated oute of Latten in to En- | gliſhe by Richard Shacklock M. of | Arte and ſtudent of the Ciuill | Lawes in Louaine. | Printed at Antwerp by Ægidius Dieſt, | Anno M.D.LXV." (In St. John's College Library is a copy full of marginal notes by a ſtaunch Proteſtant of the day.) The letter, written to recall the queen to the fold of Rome, was anſwered by Haddon, to whom Oſorio replied in his three books 'of

true religion.' St. John's Library alſo poſſeſſes (a gift of Thos. Baker) the copy of Oſorio's 'De Nobilitate Civili Libri II. Ejuſdem de Nobilitate Chriſtiana Libri III. Florent. 1552.' 4to., which Aſcham ſent with an autograph letter (printed in *Communications to Cambr. Ant. Soc.* i. 109) to Card. Pole; Oſorio (Aſchami *Epiſt.* 397) expreſſes his gratitude for the high terms in which Aſcham ſpeaks of him in this letter. Of Oſorio's book 'De Gloria' Aſcham gives a much higher character (*Epiſt.* 50, 259, 269) than of the *De Juſtitia.*

P. 110, l. 6 from foot. *Aſia.* On the 'vicious redundance' of the Aſiatic ſtyle of oratory, ſee Cic. *Brut.* §§ 51, 325; *Orat.* § 230; *Opt. Gen. Or.* § 8.

P. 111, l. 14 from foot. *Melanchon.* Below, p. 132.

P. 112, marg. *Melanchons ſtile.* Melanchon to H. Baumgartner (A.D. 1524. *Opp.* ed. Bretſchneider, i. 680), where he refuſes the offer of the rector's place at Nürnberg: "My ſtyle is not well adapted for ſchools, which require a rich copiouſneſs, and, as one may ſay, a florid way of ſpeaking. My language is poor, lean, (*exilis et jejuna*), and confined, without any juice or flowers of rhetoric." Cf. Camerar. *Vita Mel.* c. 19, p. 73, ed. Strobel, with the note.

P. 112, l. 14. *Paraphraſes.* Orelli, *Onomaſt. Tull.* i. 255, 256, 263, 264; Mel. *Opp.* xvi.

P. 113, l. 1. *The odde man.* North's *Plutarke* (1595), 343: "O gods, what a man is this, that can not be quiet, neither with good nor ill fortune? for he is the onely odde man, that never giveth reſt to his enemy." P. 393: "*Philopœmen* doubtleſſe was one of the odde men of the world, that moſt eſteemed the diſcipline of warre."

P. 113, marg. *Joan. Stur.* See his *De Imitatione Oratoria libri tres. Argent.* 1574. 8°. f°. D. r°. Cf. Quintil. x. 5. § 5.

P. 113, l. 10 from foot. *In the beginning.* P. 1 ſeq.

P. 113, l. 13 from foot. *Are.* Is. Edd. 1570, 1571.

P. 114, l. 3 from foot. *Diony. Halicarn.* Valeſius alſo (Fabric. iv. 395, note *v.* ed. Harl.) calls the περὶ συνθέσεως by the ſame name as Aſcham here gives it. The paſſage cited is ſect. 3. § 24. p. 38 ſeq. ed. Schäfer,

who has reprinted, after Hudſon, Aſcham's commendation of his author.

P. 115, l. 11. *Timæus.* The tract *De Anima Mundi et Natura*, aſcribed to the Pythagorean Timæus of Locri, a friend of Plato's, is printed in the editions of Plato, and is tranſlated in Stanley's Hiſtory of Philoſophy. Milton alſo (*Of Education*) recommends the ſtudy of "thoſe Locrian remnants."

P. 116, l. 3. *Quintilian.* x. 5. § 5.

P. 118, marg. *Plato in Phædone.* 60 D ſeq. Aſchami *Epiſt.* 265.

P. 118, l. 12 from foot. *Quintilian.* x. 5. § 4, where he alſo ſpeaks of *Sulpicius* (l. 5 from foot).

P. 118, l. 11 from foot. *Tullie. De Orat.* i. § 154. Below, p. 125.

P. 118, l. 2 from foot. *Cicero. Brut.* § 203. Below, p. 121.

P. 119, l. 13. *Metaphraſis.* Cf. Erneſti, *Lex. Rhet. Græc.* or Didot's *Stephani Thes.* s. v. It commonly denotes a cloſe tranſlation, as oppoſed to a paraphraſe. (Todd and Richardſon. Cf. Eraſmi *Epiſt.* 954 A.)

P. 119, l. 15. Read Ἰλιάδ.

P. 119, l. 20. Read δὲ.

P. 121, lines 6 and 9. *Sulpicius. . . . Tragicus Orator.* Above, p. 118.

P. 121, l. 10. *Vim Demoſthenes. De Orat.* iii. § 28. Below, p. 153.

P. 121. l. 11. *Furorem Poetæ.* See Davies on Cic. *De Divin.* i. § 80; *Tuſc.* i. § 64, and the commentators on Hor. *A. P.* 296.

P. 122, l. 9 from foot. *The bell may beare.* Howell's *Letters* (1754), 110: "So the Ale bore away the Bell among the Doctors." *Ibid.* 261:—

> "Let *Rome* no more her *Peter's* Wonders tell;
> For Wonders, *Holland's Peter* bears the Bell."

See other examples in North's *Plutarke* (1595), 53, 61, 114, 888. A bell was a common prize at races. Hence alſo we find *to loſe the bell.* See Todd and Nares.

P. 123, l. 16. *Stalenus.* The true name is Staienus.

P. 124. *Terentius.* The earlieſt editions of Terence were printed as proſe (Fabric. ed. Ern., i. 53).

P. 125, l. 9. *Cicero.* Above, 118.

P. 125. *Epitome.* Bacon, *De Augmentis*, ii. 6 ad fin. or *Advancement of Learning*, bk. ii. (*Works*, ed. 1753, i. 38): "As for the corruptions and moths of hiſtory, which are Epitomes, the uſe of them deſerveth to be baniſhed, as all men of ſound judgement have confeſſed, as thoſe that have fretted and corroded the ſound bodies of many excellent hiſtories and wrought them into baſe and unprofitable dregs." Bacon's *Eſſays*, No. 50: "Diſtilled books are like common diſtilled waters, flaſhy things." Cf. Spedding's *Life of Bacon*, ii. 23. The epitome of Juſtin has ſuperſeded the forty-four books of 'Philippic Hiſtories' of Trogus Pompeius; Florus' 'Epitome of Roman Affairs' has outlived the chief part of Livy; only forty-one leaves of the twenty books of S. Pompeius Feſtus 'Of the Meaning of Words' remain in a Neapolitan MS. of the eleventh century, the reſt having been ſupplanted by the epitome of Paulus, a prieſt of the time of Charlemagne.

P. 126, l. 5. *Epitheta Textoris.* Jean Tixier de Raviſi, a teacher in the college of Navarre, at Paris, died 1524. Jöcher, s. v. Raviſius; Gräſſe, iii. (1.) 346. n. 48; 703. n. 41. Aſcham's *Toxophilus* (1573), f°. 27: "Here I muſt nedes remember a certaine *Frencheman* called *Textor*, that writeth a Booke which he nameth *Officina*, wherin he weaveth up many broken-ended matters and ſettes oute much rifraffe, pelfery, trumpery, baggage and beggery ware, clamparde up of one that would ſeeme to be fitter for a ſhop in dede than to write any booke. And amonges all other ill packed up matters, he thruſtes uppe in a heepe together all the good ſhooters that ever hath bene in the worlde as hee ſayth himſelfe, and yet I trowe *Philologe* that all the examples which I now by chaunce have reherſed out of the beſt Authors both in *Greke* and *Latin*, *Textor* hath but two of them, which .ii. ſurelye if they were to recken againe, I would not ones name them, partlye becauſe they were noughtye parſons, and ſhootinge ſo muche the worſe becauſe they loved it, as *Domitian* and *Commodus* the Emperours: partlye becauſe *Textor* hath them in his booke, on whom I loked on by chaunce in the bookebinders ſhoppe, thinckinge of no ſuch matter, etc." The work cited, "Epitheta," conſiſts of a ſeries of proper names and other ſubſtantives, with a large

number of epithets, found in ancient and modern poets, and ſome extracts; alſo hiſtorical notices. It was often reprinted during the 16th and 17th centuries, and perhaps ſupplied material for the 'Gradus ad Parnaſſum.' *Textoris Epiſtolæ* appeared at Cambridge in 1672. 8vo.

P. 126, l. 6. *Horman, Whittington.* Above, p. 2.

P. 126, l. 12 ſeq. *Epitome hurteth moſt of all in divinitie.* See the wiſe direction of Jas. I. to the univerſities in 1616 (Wood's *Annals*, ii. 323, 343; Cooper's *Annals*, iii. 104): "That young Students in Divinity be . . . excited to beſtow their time in the Fathers and Councils, Schoolmen, Hiſtories and Controverſies, and not to inſiſt too long upon Compendiums and Abbreviators, making them their grounds of their Study in Divinity." Cf. Burton's *Anat. Mel.* Pt. I. ſect. 2. memb. 3. Subſ. 15. p. 83 a, ed. 1676; T. Naſh in Brydges' *Archaica*, i. pt. 2. p. xv ſeq. Milton's *Works* (Amſt. 1698), 165; *ibid.* 437: "It is no new thing never heard of before, for a *Parochial* Miniſter, who has his reward, and is at his *Hercules* Pillars in a warm Benefice, to be eaſily inclinable, if he have nothing elſe that may rouſe up his ſtudies, to finiſh his circuit in an Engliſh Concordance and a *topic Folio*, the gatherings and ſavings of a ſober Graduatſhip, a *Harmony* and a *Catena*, treading the conſtant round of certain common doctrinal Heads, attended with their Uſes, Motives, Marks and Means; out of which, as out of an Alphabet or *Sol fa*, by forming and transforming, joyning and disjoyning variouſly, a little bookcraft and two hours meditation might furniſh him unſpeakably to the performance of more then a weekly charge of ſermoning: not to reckon up the infinit helps of interlinearies, *ſynopſes* and other loitering gear." Selden *Hiſt. of Tithes*, Pref. 11, 12: "Nor will it, I think, looke like what were patcht up out of *Poſtils*, *Polyantheas*, common place books or any of the reſt of ſuch excellent Inſtruments for the advancement of Ignorance and Lazineſſe." Cf. Mountagu's reply, 38: "My ſelfe, a poore Poſtillating *Polyanthean* clergy-man." *Ibid.* 2, 8, 25-30, and eſpecially 118 and 416, which laſt paſſage is an exact parallel to the text. Dr. Puſey (*On the Theology of Germany*) and Dr. Tholuck (in his works on the

univerſities and on the Lutheran theologians of Wittenberg during the 17th century) have pointed out the injurious effects of the Lutheran ſcholaſticiſm.

P. 126, l. 11 from foot. *Ph. Melancthon*, whoſe 'Common Places' Aſcham read with Elizabeth (*Epiſt.* 21; Grant, *Vita R. A.* 16).

P. 127, l. 13. *Brocardus.* 'Jac. Brocardi partitiones oratoriæ, quibus rhetorica Ariſtotelis præcepta explicantur. Venet. 1558.' 8vo. (Fabric. iii. 339. Harles.) See alſo Bodl. Cat. He was a Venetian, and having embraced the reformed faith publiſhed ſome fanciful interpretations of the prophecies (1580-1585). *Biographiſch Woordenboek der Nederlanden door A. J. van der Aa.* Haarlem, 1854. ii. 1338; Bayle; Mazzuchelli *Scritt. Ital.* ii. (4.) 2121; Gerdes, *Specim. Ital. Reform.* 180.

P. 127, l. 14. *Sambucus.* Below, p. 147. Gräſſe, iii. (1.) 369. n. 33. Jo. Sambucus, a Hungarian phyſician, ſcholar, and poet, hiſtoriographer to the emperors Maximilian II. and Rudolph II, died at Vienna 13 June 1584. æt. 53 (Jöcher.) His paraphraſe and commentary on the 'Art of Poetry' appeared at Antwerp, 1564. 8vo. (Bodl. Cat.), etc.

P. 127, l. 12 from foot. *Lucian* περὶ κάλλους, or *Charidemus*, condemned as ſpurious by moſt editors (ſee Lehmann's ed. ix. 612, 613, where he compares the Pſeudo-Lucian with Iſocrates' 'Encomium Helenæ'). Gilbertus Cognatus (in the ed. Baſil. 1563) alſo indicated the compilation from Iſocrates.

P. 127, l. 4 from foot. *Halles Cronicle. Ath. Cant.* i. 92, 537, where ſimilar objections are noticed.

P. 128, l. 6 from foot. *Haddon.* Aſcham alludes to Haddon's controverſy with Oſorio. See p. 129.

P. 129, l. 7. *Syr F. Bryan.* Ambaſſador in France and Germany, Knight Marſhal and Lord Juſtice of Ireland. Sir E. Brydges, ed. of Collins' *Peerage*, ix. 98; Lodge's *Peerage of Ireland*, ed. Archdall, i. 71, 268; Index to *State Papers, Hen. VIII.*

P. 129, l. 14 from foot. *Oſorius.* Above, p. 110. His *De Juſtitia* was condemned as Pelagian by Pole. See Haddon, *contra Oſor.* (Lond. 1577. 4to.) f°. 67 v°. ſeq. "Peradventure you will demaunde, how I

knew Pooles mynde herein. I will tell you. Our familiar and very frend M. Aſcham did ſondry times advertize me therof, affirmyng that he did heare the ſame uttered by the mouth of the Cardinall himſelf." On Oſorio's vituperation of Luther, cf. ib. 9 v°. ſeq., 21, 24 ſeq., 26, 33; and on his prolixity, 38. (The tranſlation juſt given is Bell's. 4to. 1581. f°. 77 v°.) See alſo the index to *Oſorii Opera* (Rom. 1592. 4 vols. fol., containing the correſpondence between Aſcham and Oſorio, i. 1141 ſeq.), s. v. *Lutherus*, where Luther is called a miniſter of Satan, worſe than an atheiſt, &c. The diffuſeneſs and occaſional turgidity of Oſorio are cenſured by Gabr. Harvey (*Ciceronian.* 15, 16) and by Wm. Lewin (Præf. *ibid.*).

P. 131. l. 4 from foot. *Molo Apollonius*, *Cic. Brut.* §§ 307, 312, 316.

P. 132, l. 3. 1. *de Or.* § 155 ſeq.

P. 132, l. 5. *Tranſlating.* Cic. *Opt. gen. Or.* § 14. Aſcham (*Epiſt.* 235) urges Cheke to tranſlate the rival ſpeeches of Æſchines and Demoſthenes.

P. 132, l. 11. *Canterus.* Gräſſe, iii. (1.) 1252, n. 53; Van der Aa, *Biograph. Woordenb.* iii. 119. His *Transformationum Ovidii Series compendio excerpta* (*Nov. Lect.* 1. c. 20), appeared at Bas. 1564 and 1566, alſo in Gruteri *Lampas*, iii. 534-539; it is reprinted in the editions of Burman, Gierig, Jahn, and Loers. He traces the ſequence of transformations from Chaos to Julius Cæſar's aſſumption among the ſtars.

P. 132, l. 12. *David Cythræus*, rather *Chytræus.* Gräſſe, iii. (1). 649. n. 18; 841. n. 9. His 'Chronologia Hiſtoriæ Herodoti et Thucydidis' has been often printed. See Hoffmann's *Lex. Bibliogr.* ii. 242.

P. 132, l. 14. *Melanchthon.* 'Carionis Chronicon ab exordio mundi ad Carolum v. Gen. 1576.' (1ſt ed. Germ. 1532. See Gräſſe, *Tréſor*, ii. 47.)

P. 132, l. 12 from foot. *Donatus. Vit. Virg.* c. 9. § 33, who does not, however, ſpecify any numbers.

P. 133, l. 3. *Fulnes.* Herbert, *Country Parſon*, c. 10 *ad fin.* "Obſtructions are the cauſe of moſt diſeaſes."

P. 134, l. 7. *Two Ambaſſadors.* The one 'of a hote head' muſt have been Bp. Thirleby, of Norwich, Dr. Nic. Wotton, or Sir Ph. Hoby. The other was

Sir Ri. Moryſine, who uſed to ſay—"Think an hour before you ſpeak, and a day before you promiſe." (*Ath. Cant.* i. 144.) Mich. Toxites dedicated to Moryſine his commentary on Cicero's ſpeech for Plancius (Straſb. 1551).

P. 134, l. 12. *Steph. Gardiner.* Aſcham often acknowledges Gardiner's ſervices as a patron of learning, having himſelf experienced his favour. *Epiſt.* 51, 100, 107; 262 (Gardiner's learning); 264 (his poems compoſed in priſon, compared to Socrates' verſion of Æſop); 270, 271, 314 ſeq.; Whitaker's *Richmondſh.* i. 271 ſeq., 274-277; 286, "the learnedſt and wiſeſt men, as Gardiner, Heath, and Cardinal Poole;" *Communications to Cambr. Ant. Soc.* i. 100 ſeq.

P. 134, l. 14 from foot. *Slowe*, read *lowſe.*

P. 138, l. 17. *Thoſe three Authors.* See below, p. 154.

P. 138, l. 2 from foot. 3 *de Rep.* 393 D ſeq.

P. 140, l. 7. *Eraſmus. Epiſt.* 1708. F (or preface to Demoſthenes).

P. 140, l. 10. *Macrobius.* Below, p. 156. See *Saturn.* v. 2-16.

P. 140, l. 15. *Eobanus Heſſus.* Gräſſe, iii. (1.) 364. n. 7. 'The Chriſtian Ovid.' His notes on the Bucolics and Georgics have been often printed (firſt at Hagenoae. 1529. 8vo.) Aſcham greatly preferred Urſinus' compariſon of Virgil with Greek poets (*Epiſt.* 4. See Wagner's Virgil, iv. 692, 710.) The ſame work has been carefully done for Otto Ribbeck by his brother.

P. 141, l. 11 from foot. *Syr John Cheke.* Above, p. 19.

P. 141, l. 9 from foot. *Jo. St*[*urm*]. 'De Imitatione Oratoria libri tres, cum ſcholis eiuſdem authoris, antea nunquam in lucem editi. Argent. 1574.' 8vo. See below, p. 147.

P. 141, l. 6 from foot. *My Children.* See the preface, and Grant's preface to Aſcham's *Epiſtolæ.*

P. 143, l. 8. *His owne teſtimonie.* Cic. *ad Att.* iv. 13, § 1. See the high character given to them, *ibid.* 16 *a* § 2.

P. 143, l. 11 from foot. *Epiſtle ad P. Lentulum.* i. 9, § 23. Cf. C. A. Fr. Brückner, 'Diſputatio, qua

Cicero in libris de Oratore ſcribendis quid ex Iſocrate et Ariſtotele mutuatus ſit, ad explic. Epiſt. ad Fam. i. 9. § 23. examinatur. Schweidnitz. 1849.'

P. 143, l. 10 from foot. *Ad Atticum*, iv. 16 § 2. *in the verie booke. de Or.* i. § 55; ii. §§ 152, 153, 160.

P. 146, l. 1. 2 *de Orat.* § 89, ſeq.

P. 146, l. 2. *Orat. ad Brutum*, §§ 40 ſeq., 172, 174 ſeq.

P. 146, l. 4. *Calvus*, *Brutus*, and *Calidius*. Below, p. 199. Cic. *Orat.* § 23 ſeq. Of Calvus, ſee *Brut.* §§ 67 ſeq., 283 ſeq., *ad Fam.* xv. 21. Of Brutus, *Orat.* §§ 40, 237. Of Calidius, *Brut.* § 274 ſeq. In Quintil. xii. 1. § 22. (cf. ix. 4. § 1.) and in Tac. *Dial. de Oratoribus* 18, Brutus and Calvus appear as hoſtile critics of Cicero. Quintilian adds the two Aſinii.

P. 146, marg. *Dio. Halicar.* Above, p. 104; below, p. 155; Fabric. iv. 399. Aſcham elſewhere ſpeaks in very high terms of Dionyſius. *Epiſt.* 9, 59.

P. 146, marg. *Quintil.* x. 2; he ſpeaks of Cicero, § 17 ſeq. See above, p. 101.

P. 146, marg. *Eraſmus.* Gabriel Harvey in his *Ciceronianus* (1577. 4to.), ſays (20 ſeq.) that while yet a Ciceronian, he thought it pollution to touch Eraſmus; he was charmed (23) with "beatiſſima illa clauſula, *eſſe videatur*;" he thought it an elegance to invoke gods and goddeſſes, and IVP. O. M. (25); he ſpoke (24) of *S. P. Q. B(ritannus)*, and called heads of colleges P. C. etc. Afterwards (36 ſeq.) finding Eraſmus commended by Sturm, he took up his *Ciceronianus*, and found him far more Ciceronian in ſpirit than the ſuperſtitious phraſe-hunters. His converſion was mainly due to Ramus, whom he idolizes (29, 34 ſeq. 58, and *Rhetor.* f°. E v°., E 2, v°. H 3, v°.) See the *Ciceronianus* of Eraſmus, where Noſoponus gives an account of the labours by which he became a Ciceronian. He compiled from Cicero an alphabetical dictionary of each occurrence of every word, with its context, another of every phraſe, and an index of the metrical feet uſed at the beginning, middle, or end of periods or clauſes, with the variations of rhythm according to the ſenſe. No regard was had to analogy; if Cicero did not uſe *amabatis*, it was rejected, though he ſanctioned *amabam*. So no noun

might have an epithet not joined with it by Cicero. See too the Ciceronian verſion (ed. Oxon. 1693, 96 ſeq.) of the following: "Jeſus Chriſtus, verbum et Filius æterni Patris, juxta prophetias venit in mundum, ac factus homo ſponte ſe in mortem tradidit, ac redemit eccleſiam ſuam, offenſique Patris iram avertit a nobis, etc." It runs: *Optimi Maximique Jovis interpres ac filius, ſervator, rex, juxta vatum reſponſa ex Olympo devolavit in terras, et hominis aſſumpta figura ſeſe pro ſalute Reipublicæ ſponte devovit Diis Manibus; atque ita concionem, ſive civitatem, ſive Rempublicam ſuam aſſeruit in libertatem, ac Jovis Optimi vibratum in noſtra capita fulmen reſtinxit.* See further Walch, *Hiſt. Crit. Ling. Lat.* (Lips. 1761), 621, 691 ſeq.

P. 146, l. 13 from foot. *Longolius.* Below, p. 149 ſeq. Gräffe, iii. (1.) 690. n. 4. Chriſtoph. Longueil of Malines, the one 'barbarian' to whom the Italians allowed the title of 'Ciceronian.' At Padua he lived in the houſe of Card. Pole, who wrote the life prefixed to his letters. See Longolii *Vita* in the collections of Bates and Melch. Adam; Eraſmi *Ciceronian.*, Ox. 1693, 6 ſeq., 186-199, and the indexes to his works and letters; Harvey's *Ciceronianus*, 14 (Vives called him the moſt Ciceronian of all men; others 'corniculam Ciceronis'); Aſchami *Epiſt.* 12 (where he ſpeaks at length of Eraſmus' criticiſms on Longolius), 20, 26, 259, 269; Bembi *Epiſt.* 587; Aub. Miræi *Scriptores*, ed. Fabric., 126.

P. 146, marg. *Budæus.* Above, p. 6. *Comm. Gr. Ling.* 8, 20. Aſcham gives an unfavorable character of him *Epiſt.* 10, 26; cf. 391. In the *Ciceronianus* of Eraſmus (166; cf. the indexes to his works and letters) he is ſaid to deſpiſe the fame of Ciceronianiſm.

P. 146, marg. *Melanchthon.* Above, pp. 112, 132. He paid little regard to ſtyle (Eraſmi *Ciceron.* 180). See the chapter 'Of Imitation' in his 'Elements of Rhetoric' (*Opera*, ed. Bretſchn., xiii. 491-503, where he ſays [496] that he had no opportunity in youth, no leiſure in manhood, for the exerciſe); and his preface to Cic. *Ep. Fam.* (*ib.* xvii. 14 ſeq.)

P. 146, l. 3 from foot. *Camerarius.* Gräffe, iii. (1.) 1266. n. 5. See Joachimi Camerarii 'De Imitatione,

Comment. in Tullii Tuſculan.' printed by Melior Adam (Neuſtadt. 1617. 8vo.) with ſimilar tracts of Ramus, Omphalius, and Sturm (the laſt an extract from Sturm's 'De Linguæ Latinæ reſolvendæ Ratione.')

P. 147, l. 1. *Sambucus.* Above, p. 127. His three books 'De Imitatione a Cic. petenda' were printed at Padua, 1559. 8vo., and at Antw. 1563. 8vo. Gabr. Harvey, *Ciceronianus*, 29: "To my great profit, for ſo I account it, I met with the Ciceronianus of the learned and diligent John Sambucus. . . . Though his ſtyle ſeemed ſomewhat harſh, . . . yet as he paſſed for 'ſemi-italus,' as he was intimate with the men of that country, eſpecially with P. Manutius, and as his work was in dialogue, a form of compoſition which I always affected from a child, I did not reject it, etc." From his mention of Ramus, Harvey was led to procure that author. Sambucus was a correſpondent of Hadrian Junius (Jun. *Epiſt.* 1552; ſee the index).

P. 147, l. 3. *Corteſius.* Tiraboſchi, cent. 15. lib. 2. c. 26. Gräffe, ii. (3.) 904. Gabriel Harvey (*Ciceronianus*, 24, cf. 22), when yet a Ciceronian, uſed to count Politian 'the loweſt of the low' (*infra omnes infimos homines*) for his letter to Corteſius againſt 'imitation,' in which he ſays, "A bull, or lion, ſeems to me far nobler than an ape, which yet is liker to man." Both letters are in Politiani *Opera*, Lugd. 1550. i. f°. p 8 ſeq. (*Epiſt.* lib. 8. epp. 16, 17.) Cf. Mencken. *Vita Politian.* 197 ſeq.

P. 147, l. 4. *Bembus.* See Bayle; Gräffe, iii. (1.) 332. n. 14; 402. n. 9. Sturm and Aſcham (Aſch. *Epiſt.* 391) had no very high opinion of this chief of Ciceronians. His letter to Picus 'On Imitation' (Rome, 1 Jan. 1513), and a letter from Picus on the ſame ſubject, are printed in Bembi *Epiſt.* Argent. 1609. 8vo. 713-750.

P. 147, marg. *Joan. Sturmius.* His *Nobilitas Literata ad Werteros Fratres*, appeared in 1549. 8vo.; in 1556. Straſb. Rihel. 8vo.; reprinted by Phil. Müller. Jen. 1680. 8vo.; in the *Inſtitutiones Literatæ*, Thorn. 1586. vol. 1.; in Crenius, *Conſilia et Methodi Aureæ Studiorum optime inſtituendorum*, Rotterd. 1692. 4to. vol. 1.; and in Hallbauer's ed. of Sturm's *Opuſcula de Inſtitutione*

Scholaſtica. Jen. 1730. 8vo. The two books *De Amiſſa dicendi Ratione* were Sturm's firſt original publication. Straſb. 1538. 4to.; enlarged, *ibid.* 1543. 4to.; reprinted at the end of the *Dialogi in Cic. Partitiones Oratorias.* Straſb. n. d. 8vo.; alſo in the Thorn collection.

P. 147, l. 5 from foot. *Barthol. Riccius.* Aſchami *Epiſt.* 4; Tiraboſchi, cent. 16, lib. 3, c. 5. § 12; Gräſſe, iii. (1.) 702. n. 14. His three books 'Of Imitation,' addreſſed to his pupil Alfonſo ſon of Ercole II, Duke of Ferrara, were printed by Aldus, 1545. 8vo., and at end of Longolii *Epiſt.* Lugd. 1563. His 'Apparatus Latinæ Locutionis' (Ven. 1533), is a lexicon in two parts, the firſt containing verbs, the ſecond nouns with which they are joined.

P. 148, l. 8. *Acorns.* See the notes in Leutſch's edition of the *Paræmiographi Græci*, on the proverb, ἄλις δρυός.

P. 158, l. 9. *Good cheape.* The Dutch 'goedkoop.' Andrewes *XCVI Sermons* (1661), 691: "Me thinketh it is ſtrange, that the exiled Churches of *Strangers*, which are harboured here with us, ſhould be able in this kind to do ſuch good, as not one of their poor is ſeen to aſk about the ſtreets; and this City, the harbourer and maintainer of them, ſhould not be able to do the ſame good. Able it is no doubt, but men would having *doing good* too good cheap."

P. 149, l. 8 from foot. *Riccius . . . Longolius.* Gabr. Harvey, *Ciceronian.* 19: "Longolii buccinator Riccius." Cf. Harvey's *Rhetor.* A 3. r°.: "Alii etiam, ſi diis placet, Longolii Oſoriique deſiderio perciti teneantur." *Ibid.* A 4. v°.: "Non omnes Longolii et Corteſii eſſe poſſumus: nonnulli nolumus." Aſchami *Epiſt.* 6, 8.

P. 150, l. 3 from foot. *This he confeſſeth himſelf.* See the index to Suringar, 'M. Tullii Ciceronis Commentarii de vita ſua. Leidæ. 1854.' 8vo., under *Græcus.*

P. 151, l. 9. *Cokpit.* A metaphor from Aſcham's favorite recreation. Above, p. 59.

P. 151, l. 11. *One Cock.* Leiceſter?

P. 151, l. 12 from foot. *A Buſhop.* Pilkington?

P. 151, l. 9 from foot. *We have no nede now of the Greeke tong, when all thinges be tranſlated into Latin.*

Eraſmi *Epiſt.*, 346 (A.D. 1519): "England has two celebrated Univerſities, Cambridge and Oxford. Greek is taught at both, but at Cambridge without diſturbance, as its ſchool is under the government of John Fiſher, Bp. of Rocheſter, a divine not only in learning, but in life. At Oxford, on the other hand, when a young ſcholar of rare attainments lectured in Greek with much ſucceſs, a barbarian began in an addreſs to the people to rave againſt Greek learning with great and vehement abuſe. The king, however, who is a patron of literature and himſelf not unlearned, being then in the neighbourhood, and hearing of the caſe through More and Pace, gave order, that all who deſired might embrace Greek ſtudies. So thoſe brawlers were ſilenced. Hear another ſtory of a piece with this. A certain divine, preaching at court before the ſame king, began no leſs impudently than blockiſhly to rant againſt Greek and the new interpreters. Pace looked towards the king, to ſee how he took it; who by and bye ſmiled pleaſantly at Pace. Sermon ended, the divine was ſent for, and More appointed to defend Greek againſt him. The king was pleaſed to be preſent at the diſputation. When More had ſpoken at length and with great eloquence, and all now awaited the divine's reply, he fell ſtraightway on his knees, begging pardon and excuſing his fault on the plea, that during his ſermon a ſpirit had poſſeſſed him to ſpeak againſt the Greek language. Then ſaid the king, 'This ſpirit was not Chriſt's, but the ſpirit of folly.' He then aſked, 'Had he read any work of Eraſmus?' (For the king had marked that he had aimed ſome ſhafts at me.) 'No.' 'A plain proof,' replied the king, 'of ſottiſhneſs, to condemn what you have not read.' On this our divine, 'I have read one thing, called *Moria*.' Here Pace broke in, 'A fit argument, your grace, for this reader.' Laſtly, the divine bethought him of another enthymeme, to palliate his offence. 'I the leſs diſtaſte Greek, becauſe it is derived from the Hebrew.' The king, amazed at the man's rare folly, bad him begone; but on condition, that he ſhould never come back to preach in court." *Epiſtolæ Obſcurorum Virorum* (ed. Hannov. 1830) 116: "Mag. Ortuin. 'Where do you two come

from?' Eraſmus. 'From Rome.' Mag. Lupold. 'What did you there?' Reuchlin. 'We had gone there to ſee the pope.' Mag. Gingolph. 'For what purpoſe (*pro quo faciendo*) did you wiſh to ſee the Pope?' Eraſm. 'To obtain his licenſe to correct the errors which are found everywhere in the Bible.' Ort. '*He benedicte Deus*, do you mean to ſay that our Bible is worthleſs?' Reuchl. 'No, truly: yet there are very many places that need the cenſor's mark.' Ging. 'And what mark, *per veſtram fidem?*' Eraſm. 'The tranſlation of the Greek is corrupt.' Ging. 'Corrupt? and was not St. Jerome as good as (*non valebat bene ſicut*) you?' Reuchl. 'We are unworthy to kiſs Jerome's footprints.' Ort. 'Why then would you correct him?' Eraſm. 'Correct? nay, by Jupiter, but reſtore his own tranſlation.' Lup. 'Marry, a fine reſtoration! what we ſing daily in church, is that not good? etc.'" *Ibid.* 196: "And if they [Eraſmus and Reuchlin] ſay that they know Greek and Hebrew, you are to anſwer that ſuch learning is not cared for by divines. For Holy Scripture is ſufficiently tranſlated, and we need no other tranſlations. Or rather we ought to avoid learning theſe languages, to ſhew contempt for the Greeks and Jews." Cf. the very intereſting 'ORATIONES RICHARDI CROCI | duæ, altera a cura qua utilitatem laudemque | Græcæ linguæ tractat, altera a tem- | pore, qua hortatus eſt Canta- | brigienſes ne deſerto- | res eſſent eiuſ- | dem.' Paris. 1520. 4to. f°. b 6. r°: "Thoſe who, glorying at their eaſe in the name of Philoſophy or Theology, think that nothing better can be taught or ſpoken, than what they themſelves have learnt,—ſuch dolts that they would not give up their Logic for Ariſtotle himſelf, if he were now alive, nay, would proteſt that theirs is Ariſtotle's; which that moſt eloquent philoſopher could not own without diſgrace, nor underſtand without the extremeſt barbariſm." F°. c. 1 ſeq. he begs them not to regard him as an enemy to the theological ſchool 'ut plerique meæ farinæ homines ſunt.' He loves Francis Maronius, approves Joannes Canonicus, reverences Thomas, 'Scoti ſubtilitatem plane exoſculor;' but he wiſhes for more refinement; for which purpoſe the ſtudy of Greek

and Latin is neceſſary. (He cannot allow that the ſchoolmen ſpeak 'Latine.') He proves (c. 2) from Auguſtine that divines muſt ſtudy Greek and Hebrew in order to underſtand the Bible, and amend the received verſion. Many of the Fathers were Greeks, every N. T. book, except St. Matthew, was written in Greek. Jerome, Ambroſe, Auguſtine, all knew Greek. 'But the Greeks have written much againſt our religion, therefore we may not taſte their language;' an argument which would overthrow the Latin Bible, which Franciſcans have often perverted to the miſchief of the Church. He then ſhows (c. 3) how the Latin claſſics borrowed from the Greek. Hitherto (c. 3. v°.) Cambridge had outdone Oxford in every branch of learning; now Oxonians 'vigilant, jejunant, ſudant, algent' to maſter Greek; if they ſucceed, the fame of Cambridge is gone. Oxford is led on by the Cardinal, Abp. Warham (c. 4), Bp. Fox, and every biſhop except Fiſher and Weſt, by Grocin, Linacre, Tunſtal, Stopley, and Pace. Cambridge has loſt Eraſmus, whom Croke acknowledges himſelf unworthy to ſucceed; though a great crowd of doctors and maſters had eſcorted him to the ſchools, and Oxford had tempted him by a ſalary of many nobles in addition to his maintenance. But he would be loyal to his univerſity, and to King's College. In a ſecond ſpeech 'qua Cantabrigienſes eſt hortatus, ne Græcarum literarum deſertores eſſent,' (f°. c. 7. v°.) he ſays that ſome have been diſcouraging the ſtudy of Greek. But who are they? he aſks. Thoſe who hate Greek, becauſe they are ignorant of Latin; who fear that their barbariſm may be expoſed, for which they fight as for hearth and home, and by which they court fame 'apud pullatum circulum.' They cry (c. 8) that religion is in danger, and rave in their ſermons againſt Greek learning till they are hoarſe. He conjures them by the honour of the univerſity to allow every ſcience and every language to be taught; eſpecially that without which others cannot be underſtood. "For what have we, we Latins, I ſay, that we have not borrowed from Greece (d 1)? Some will mutter, that all Greek books have long ſince been turned into Latin. What then? Does not the Greek

ſurvive? Tell me, learned Sir (if I may call you learned 'qui tam impie deliras') what will you do when verſions diſagree? Muſt you not, as Auguſtine bids, recur to the Greek original?" etc.

Tyndall *againſt More* (*Workes of Tyndall, Frith, and Barnes.* 1573, fol.) f°. k k 5. v°.: "Within this xxx. yeares and farre leſſe, and yet dureth unto this day, the old barkyng curres Dunces diſciples and lyke draffe called Scotiſtes, the children of darkeneſſe, raged in every pulpit agaynſt Greke Latin and Hebrue, and what ſorrow the Scholemaſters that taught the true Latin toung had with them, ſome beatyng the pulpit with theyr fiſtes for madneſſe and roaryng out with open and foming mouth, that if there were but one Tirence or Virgil in the world and that ſame in their ſleves and a fire before them, they would burne them therein, though it ſhould coſt them their lives, affirming that all good learnyng decayed and was utterly loſt ſence men gave them unto the Latin toung?"

The argument from the exiſtence of Latin tranſlations to the uſeleſſneſs of Greek ſtudies is well met by Conr. Hereſbach 'de laudibus Græcarum literarum. Argent. 1551.' f°. 22, 23; cf. 26: "Thomas, Scotus, Bonaventura," ſay the enemies of letters, "the ſubtle, ſeraphic, irrefragable doctors, were content without Greek, why ſhould we be wiſer than they? Theſe languages have filled the world with hereſies." "Not long ſince I heard a monk declaiming in a church. 'Of late,' ſays he, 'a new language has been diſcovered, called Greek; beware of it, it is the mother of all theſe hereſies,' and I ſhudder to repeat what he added, 'in this language a book has been publiſhed, now in all men's hands, called the New Teſtament, a book full of toads and vipers.' He went on to ſay that another language was ſpringing up, called Hebrew; 'they who learn this become Jews.'" Cf. Eraſmi *Opera*, i. 900 A; v. 78 C ſeq.; ix. 88, 780 ſeq., 1699 E; and on the 'Greeks' and 'Trojans,' Wood's *Annals*, A.D. 1519. Some may be ſurpriſed to find Hobbes in the company 'Obſcurorum Virorum.' Yet ſee *Behemoth*, 148: "Now . . . we have the Scripture in *Engliſh*, and preaching in *Engliſh*, I ſee no great need of Latin, Greek and Hebrew."

P. 151, l. 5 from foot. *An evill imped wing.* To imp (Germ. *impfen;* Dutch *enten*; low Lat. *entare*; Fr. *enter*) properly 'to graft;' thence (Phillips, *World of Words*): "*to Imp a Feather in a Hawk's Wing* (among Falconers), to add a new piece to an old broken ſtump." Howell's *Letters* (1754), 135: "thoſe Hopes were imped with falſe Feathers."

P. 152, l. 5. *Hopſhakles.* See Nares.

P. 152, marg. *Eraſmus.* See his *Adagia* under 'Herculei labores.'

P. 153, l. 1. *Three notable bookes.* The *Chiliades* or *Proverbs* in vol. ii., the eight books of *Apophthegmata* in vol. iv. 93 ſeq., and the *Parabolæ ſive Similia* in vol. i. 557 ſeq. of Le Clerc's edition.

P. 153, l. 15. *Suavitatem Iſocratis or vim Demoſthenis.* Cic. *de Orat.* iii. § 28.

P. 154, l. 5. *Theſe few bookes.* Above, p. 138.

P. 154, l. 12. *Perionius.* Gräſſe, iii. (1.) 761. n. 12; 1237. n. 18; Nicéron. xxxvi. 33. This laborious Benedictine publiſhed (Par. 1540. 4to.; Bas. 1542. 8vo.) 'De optimo genere Interpretandi.' Aſchami *Epiſt.* 4, 16.

P. 154, l. 12. *Henr. Stephanus in dictionario Ciceroniano.* 'Ciceronianum Lexicon Græco-latinum, id eſt, Lexicon ex variis Græcorum ſcriptorum locis a Cicerone interpretatis collectum ab *Henrico Stephano.* Loci Græcorum authorum cum Ciceronis interpretationibus. (Paris.) 1557. 8vo.; repr. Turin, 1743. 8vo., but without the author's name, 'eam ſolam ob cauſam, quia hæreticus fuerat.' (Orelli.) It is one of the rareſt and moſt eſteemed works of Henri Eſtienne. (Didot, in the *Biographie Générale.*)

P. 154, l. 13. *P. Victorius.* Gräſſe, iii. (1.) 1221. n. 46. 'Variarum Lectionum libri xxv. Flor. Lr. Torrentinus. 1553.' fol.

P. 155, marg. *Dion. Halicarn.* Above, p. 146.

P. 155, l. 3 from foot. *Polybius, whom Livie profeſſeth to follow.* Liv. xxx. 45; xxxiii. 10: "Polybium ſecuti ſumus, non incertum auctorem cum omnium Romanarum rerum tum præcipue in Græcia geſtarum," etc.

P. 156, l. 8 from foot. *Cold gatheringes of Macrobius, etc.* Above, pp. 140, 154.

P. 157, l. 15. *Diog. Laertius.* There is no ſtatement of the kind in Diogenes.

P. 158, l. 7. *Sturmius.* 'De Imitatione. Argent. 1574.' 8vo. f°. D 3 v°. Aſcham (*Epiſt.* 11) entertained great expectations of a commentary in which Baptiſta Pigna had illuſtrated Ariſtot. *Rhet.* by examples from orators, hiſtorians, and philoſophers.

P. 158, l. 11. *Tomitanus.* Tiraboſchi, cent. xvi. lib. ii. c. 2. § 10. A phyſician, profeſſor of logic at Padua 1539-1563, died 1576. He wrote 'Introductiones ad Sophiſticos Elenchos Ariſtotelis,' etc. Cf. Gabr. Harvey, *Gratul. Vald.* L. i. p. 4 ſeq.

P. 158, l. 6 from foot. *M. Redman*, etc. On the ſtudy of Plato and Ariſtotle in Cambridge, cf. Aſcham, *Epiſt.* 39, 219; *Works*, 386, 387, where he alludes to the decline of learning in Cambridge towards the end of Edward's reign.

P. 159, marg. *D. Nic. Medcalf.* He is "the Good Maſter of a College" in Fuller's *Holy State*, c. 30, which is a good commentary on this paſſage. He was executor to Rob. Mennall of Buckingham College, who bequeathed certain books to him. MS. Baker vi. 201 b. (19th May, 1503.) Caius (*Hiſt. Cant. Acad.* 75) ſays that Metcalfe by his ſolicitations augmented the yearly income of the college by 400 marks, 'quo nomine noſtra tempeſtate fuit clariſſimus.' He was himſelf not unlearned, and a great promoter of learning in others. He was afterwards ungratefully driven from the college; but all his perſecutors had cauſe to repent of their treatment of him. Cf. *Ath. Cant.* i. 62, Fiſheri *Opera* (1597, fol.), 1393.

P. 160, marg. *Northren men.* By the College Statutes, c. 10 and 14, A.D. 1530, and c. 9 and 12, A.D. 1545, the counties north of the Trent were preferred, more particularly Richmondſhire, by the deſire of the foundreſs. Jealouſies between northerns and ſoutherns are expreſſly guarded againſt (*Statutes.* Cambr. 1859. p. 58. l. 28). See Peacock *On the Statutes*, 28, 29; and on the frays between North and South, Fuller's *Hiſt. Camb.*, new ed. 28-36; Worthington's *Diary*, Nov. 19, 1657. The diſtinction correſponded to that of 'nations' in other univerſities. Of early benefactors of St. John's Fiſher, Aſhton, Dokket, Ripplingham, Conſtable, Lupton, etc. were Yorkſhire men or gave

preference to that county. The college has always drawn a large proportion of its ſtudents from the north.

P. 160, l. 8 from foot. *S. Nicolaus.* Pope Nicholas I, of whom an eyewitneſs (Anaſtaſius ap. Baron. A. D. 863. n. 90) relates that he had a liſt of all the lame, blind and infirm at Rome, and ſuffered none to be a day without alms.

P. 161, l. 10. *New Bacheler of arte.* Aſcham took his degree of B.A. 1533-4, M.A. 1537, and was admitted Fellow of St. John's 26th March an. 25 Hen. 8 (1534), being then in his eighteenth year. (Grant, *Vita R. A.* 8, with Thos. Baker's note.) Some thirteen years afterwards he propoſed to argue in the ſchools againſt the maſs (*Epiſt.* 287, 288).

P. 161, l. 14. *D. Haines*, Dean of Exeter and Preſident of Queens' (*Ath. Cant.* i. 111, 542, *Gent. Mag.* June 1850, 565 ſeq.; index to Parker Series) and *D. Skippe*, Maſter of Gonville Hall and Bp. of Hereford (*Ath. Cant.* i. 109) were ſent to Cambridge in 1534 to argue againſt the papal ſupremacy. Accordingly on the 2nd of May the Univerſity formally declared that the Pope has no more authority in England than any other foreign biſhop (Cooper's *Annals*, i. 367). Aſcham's apology (*Epiſt.* 214, 215) to Biſhop Day for 'his imprudent act,' 'the raſhneſs of youth,' etc., no doubt refers to his conduct at this period.

P. 162, l. 12. *S. Johnes Colledge.* That this picture is not overdrawn, appears from the *Houſe Liſts* at the end of Mr. Cooper's *Ath. Cant.*, and alſo from his *Memorials of Cambridge*, vol. ii. See alſo the letter written by Aſcham to Somerſet, in the name of the college, 21ſt Nov. 1547 (*Epiſt.* 292 ſeq. The college is poorer than almoſt every other, and yet ſupports a greater number of ſtudents than any other; nay more, it ſupplies other colleges with their chief ornaments. On the 20th of September 1550 Cheke ſpoke in the higheſt terms of the ſtate and diſcipline of St. John's. *Ibid.* 226. Cf. Grant, *Vita R. A.* 6).

P. 162, l. 6 from foot. *Maſter.* Redman, Bill, and Chriſtopherſon, the firſt three maſters of Trinity, were from St. John's; but the fourth maſter, Beaumont (adm.

25th Aug. 1561), and the fifth, Whitgift (adm. 4th Jul. 1567) do not appear to have "leaped over the wall." Trinity afterwards repaid the obligation by ſending Wm. Whitaker to St. John's.

P. 162, l. penult. *Greice.* Thuc. i. 24 § 2.

P. 163, l. 3. *Perfite ſcholers.* See the liſt in Bradford's 'Farewell to Cambridge' (*Works*, P. S., i. 445); but the decline had already begun in Edward's time (Latimer's *Sermons*, P. S., 178, 179; Aſchami *Epiſt.* 202, 203).

P. 163, l. 9 from foot. *Ignorance was better than knowledge.* Above, p. 47. The alluſion is to a ſaying of Dr. Henry Cole's in the diſputations which began at Weſtminſter 31ſt Mar. 1559: 'Ignorance is the mother of devotion.' (Jewel to Peter Martyr, 6th Ap. 1559, *Works*. P. S., iii. 1202. Cf. *ibid.* i. 57, 78, 799; Pilkington's *Works*, P. S., 499; Sandys' *Works*, P. S., 113; Becon's *Works*, P. S., iii. 489; *Ath. Cant.* i. 417.) Aſcham elſewhere (*Epiſt.* 261, 270) ſpeaks with reſpect of Cole's attainments.

P. 163, l. 4 from foot. *Hedge prieſtes.* See Parker Index.

P. 163, l. 3 from foot. *Fette.* Andrewes, *XCVI. Sermons* (1661), 417: "They are all here, and they are not far fet, they have no curious ſpeculation in them." Cf. *ibid.* 308. In October 1554 orders were ſent down to Cambridge from Gardiner requiring ſcholars to wear the apparel proper to their degrees (Aſcham's 'gowne and tipet'), and to return to the old pronunciation of Greek. Many ſtudents left the Univerſity. "Four and twenty places in St. John's College became vacant, and others more ignorant put in their rooms" (Strype's *Eccl. Mem.* iii. c. 16 *ad fin.*; Cooper's *Annals*, ii. 127).

P. 164, l. 3. *Crowne ſhorne faire and roundlie.* On Sunday, 14th Feb. 1556-7, Bp. Scott, one of the Viſitors of the Univerſity, gave the firſt tonſure to all the ſcholars of Trinity, St. John's, and others, to the number of 200 (Cooper's *Annals*, ii. 120). Fellows, Scholars, and ſervants of St. John's College (*Early Statutes*, Cambr. 1859, p. 136. l. 16) were by ſtatute required to be ſhorn.

P. 164, l. 4. *Could turne his Porteſſe and pie readilie.*

Becon's *Works* (fol. 1563.) f°. 417. v°.: "*Antichriſt* repelleth and putteth back none from taking cure of ſoules, if he can rede his Portaſſe and his Miſſall, and bee well ſene in the pye." Thos. Wilſon's *Epiſtle* before his Olynthiacs of Demoſthenes (1570. 4to.), fol. *j: "The which enterpriſe [a tranſlation of Demoſthenes] if any might have bene moſt bolde to have taken upon him, Sir John Cheeke was the man, of all that ever I knew, or doe yet know in Englande. Such acquaintance had he with this notable Orator, ſo gladly did he reade him, and ſo often: that I thinke there was never olde Prieſt more perfite in his Porteiſe, nor ſuperſtitious Monke in our Ladies Pſalter as they call it, nor yet good Preacher in the Bible or teſtament, than this man was in Demoſthenes. And great cauſe moved him ſo to be, for that he ſawe him to be the perfiteſt Orator that ever wrate. . . . Beſides this, maiſter Cheekes judgement was great in tranſlating out of one tongue into an other, and better ſkill he had in our Engliſh ſpeach to judge of the Phraſes and properties of wordes, and to divide ſentences: than any elſe had that I have knowne. And often he would englyſhe his matters out of the Latine or Greeke upon the ſodeyne, by looking of the booke onely without reading or conſtruing any thing at all: An uſage right worthie and verie profitable for all men, aſwell for the underſtanding of the booke, as alſo for the aptneſſe of framing the Authors meaning, and bettering thereby their judgement, and therewithall perfiting their tongue and utterance of ſpeach. Moreover he was moved greatly to like Demoſthenes above all others, for that he ſawe him ſo familiarly applying himſelfe to the ſenſe and underſtanding of the common people, that he ſticked not to ſay, that none ever was more fitte to make an Engliſh man tell his tale praiſeworthily in any open hearing, either in Parlament or in Pulpit, or otherwiſe, than this onely Orator was. But ſeeing maiſter Cheeke is gone from us to God, after whom we muſt all ſeeke to follow, and that this thing is not done by him, the which I woulde with all my hart had bene done, for that he was beſt able," etc. See Parker Index, s. v. *Portaſſe*; Todd, s. v. *Portaſs*; Nares, s. v. *Porteſſe*.

The title of the Sarum breviary (Lond. 1555) is *Portiforium ſive Breviarium.* From the French form *Portehors* (Ducange, s. v. *Portiforium*) the Engliſh word, which is ſpelt in many different ways, has been derived; it denotes the *portability* of the book, 'quod foras facile portari poſſit.' Various laws and ordinances in the reigns of Edward, Elizabeth, and Jas. I. enjoined the deſtruction of 'pies and portaſies,' or forbad their importation (Cardwell's *Docum. Ann.* Oxf. 1844. i. p. 86. l. 28; p. 228. l. 20; p. 399. l. 4; Grindal's *Works*, P. S., 135, 159, 213; Stat. 3 and 4 Ed. VI. c. 10, 1 Ja. I. c. 5).

P. 164, l. 4. *Pie* or *Pica.* An ordinal or directory, "which regulated the whole duty of the Canonical Hours. . . . The prieſt by referring to this, might learn, according to the dominical letter, what feſtivals he was to obſerve, and the proper office appointed throughout the year, at leaſt ſo far as any changes were concerned from the common office for the day." (Maſkell, *Monum. Rit.* i. xli. ſeq.) The difficulty of its rules is noticed in the preface to the Prayer Book. Its name is owing to its being party-coloured, with red initials.

P. 164, l. 5. *Any order of apparell.* There was a great ferment in Cambridge in 1564 and 1565, owing to the Puritan ſcruples againſt the habits (Cooper's *Annals*, i. 214, 217).

P. 164, l. 13 from foot. *Sophiſtrie.* Scholars of St. John's by the ſtatutes of 1516 (*Early Statutes*, Cambr. 1859, 386, l. 25) muſt be 'ad minus ad legendam ſophiſtriam idonei.' *Ibid.* 383. l. 35 (the lecturer was to deliver four lectures daily, one in ſophiſtry, one in logic, two in philoſophy). Cf. 384, 389, 328. l. 22, 327, 110-119. See the conſtitutions drawn up in convocation, Jan. to Mar. 1557-8. (Cooper's *Annals*. ii. 141. art. 1.)

P. 164, l. 9 from foot. *Duns.* In 1535 the king directed that no lecture ſhould be read in Cambridge upon any of the doctors who had written upon the Maſter of the Sentences, but that all divinity lectures ſhould be on the Scriptures, according to their true ſenſe, not after the manner of Scotus; alſo that Ariſtotle, Rodolphus Agricola, and Melanchon, ſhould be

read, and not the frivolous queſtions and obſcure gloſſes of Scotus, Burleus, etc. (Cooper's *Annals*, ii. 375). In the ſame year Rd. Layton, Viſitor at Oxford, writes to Cromwell (12th Sept. Wood's *Annals*, A.D. 1535, 62): "Wee have ſet Dunce in Bocardo, and have utterly baniſhed him Oxford for ever, with all his blynd gloſſes, and [he] is now made a common ſervant to every man, faſt nayled up upon poſts in all common howſes of eaſement, *id quod oculis meis vidi*. And the ſecond time wee came to New College, after wee had declared your injunctions wee found all the great Quadrant Court full of the leaves of Dunce, the wind blowing them into every corner; and there wee fownd one Maſter Greenefeld a Gentleman of Buckinghamſhire gathering up part of the ſaid book leaves (as he ſaid) therewith to make him Sewells or Blaunſhers to keepe the Deere within the wood, and thereby to have the better crye with his hounds." Scotus and Mayronius were the ſchoolmen ſtudied at St. John's in 1524 and 1530 (*Early Statutes*, 313. l. 13, 110, 122; 252: "The Hebrew lecture might be exchanged for one on John Scotus, *ſi quis forte Latiniori ſermone eum donabit.*") In an 'Inventorie of all the bookes y^t^ were founde in the librarie of Sainte Johns Colledge in Cambridge the xxiij^t^ day of Septembre in a^o^ dni 1544' in the 6th Stall eaſt are four copies of Duns on the ſentences, and one other in the 2nd ſtall weſt. In 1518 Fiſher told Eraſmus that at Cambridge "inſtead of ſophiſtical quirks, now ſober and ſound diſputations are agitated amongſt divines" (Eraſmi *Epiſt.* 755 A.) Much curious invective againſt Duns may be traced in the Parker Index, s. v. *Duns*. Cf. Gabriel Harvey, *Ciceronian.* 10: "Sed quid ego Dunſicam nationem appello, jampridem ad inferos unde manavit relegatam?"

P. 164, l. 7 from foot. *Ariſtotle*. In St. John's College in 1516, 1524, and 1530, *ſome* of the ſtudents were required to learn Greek and Hebrew (*Early Statutes*, 375. l. 27, 312. l. 6, 106. l. 23); nor could any one take his M.A. degree who had not expounded (the Latin) Ariſtotle 'De Anima,' 'De Cælo et Mundo,' 'De Generatione,' or part of the four books 'De Meteoricis' (389. l. 22, 334. l. 8 ſeq., 120. l. 14; in 1545

any other Greek or Latin philoſophical work may be allowed, 123. l. 6.) In 1524, 1530 and 1545 the claſſical examiner lectured daily in vacations on ſome claſſic (246. l. 35, 247. l. 32); the Greek prælector lectured daily for an hour, in 1524-1545, on Greek grammar or ſome Greek claſſic alternately, 250. l. 10; in 1545 it is expreſſly appointed that *all* juniors ſhall learn Greek, 109. l. 6, 251. l. 9; only the freſhmen are to *learn* Greek grammar, the more advannced ſtudents are to be exerciſed in original compoſition or tranſlation, l. 34 ſeq., 253. l. 1 and 14. In the ſtatutes of 1545, probably reviſed by Cheke, freſhmen, after ſpending ſix or ſeven months in geometry and arithmetic, are required to proceed to Ariſtotle's logic in Greek (occaſionally the Timæus or ſome other dialogue of Plato might be ſubſtituted, but no other author; lecturers were to pay eſpecial regard to the matter of their text); the third year was to be occupied with Ariſtotle's phyſics, eſpecially the 'De Anima' (107); the Greek prælector was to examine in the lectures of the Greek Profeſſor, or to lecture on Plato, Demoſthenes, Iſocrates, Xenophon, or ſome other author of note, comparing the Greek and Latin idiom (251); laſtly the Linacre Profeſſor was required to have ſtudied Ariſtotle in Greek and Galen (255).

Eraſmus, writing from Rocheſter, 31ſt Aug. 1516 (*Epiſt.* 111 b. Fuller's tranſlation) ſays: "About thirty years ago nothing elſe was handled or read in the ſchools of Cambridge, beſides Alexander, the *Little Logicals* (as they call them) and thoſe old dictates of Ariſtotle, and queſtions of Scotus. In proceſs of time there was an acceſſion of good learning, the knowledge of Mathematics came in: ſo many authors came in, whoſe very names were anciently unknown. To wit, it hath flouriſhed ſo much, that it may contend with the prime ſchools of this age; and hath ſuch men therein, to whom if ſuch be compared that were in the age before, they will ſeem rather ſhadows of divines than divines." And a little after: "Are any of the older generation angry that ſtudents now give their days to the goſpels and epiſtles; and would they have life waſted 'in quæſtionum frivolis argutiis?' . . . Till now

divines have been known who not only had never read the ſcriptures, but did not even ſtudy the books of ſentences, nor anything at all except the riddles of 'queſtions.'"

In a letter, dated by Baker 1540, Aſcham (*Epiſt.* 74) ſays of Cambridge: "You would not know it to be the ſame place. (After mentioning the appointment of the Regius Profeſſors Wiggin, Smith, Cheke, Wakefeld and Blyth, on which ſee Cooper's *Annals*, i. 397, he continues.) Each is to receive a yearly ſalary of 40*l.* Ariſtotle and Plato are read by 'boys' in the original, and have been now for five years. Sophocles and Euripides are now more familiar here, than Plautus was in your time. Herodotus, Thucydides and Xenophon, are more often on the lips and in the hands of all, than Livy was then. What was then ſaid of Cicero, you may now hear ſaid of Demoſthenes. More copies of Iſocrates are now in the 'boys' hands, than of Terence then. Meanwhile we do not ſcorn the Latins, but moſt ardently embrace the beſt authors, who flouriſhed in that golden age. This flame of literary zeal has been lit and fed by the toil and example of our friend Cheke; who has publicly lectured gratuitouſly on the whole of Homer and of Sophocles, and that twice; on the whole of Euripides, and nearly the whole of Herodotus. He would have done as much for all the Greek poets, hiſtorians, orators, and philoſophers, unleſs a moſt unlucky fate had envied us ſuch a happy progreſs." He goes on to relate the diſaſtrous effects of Gardiner's order about the pronunciation of Greek. Cf. a ſimilar paſſage in a letter to Cranmer (*ibid.* 219). Aſcham's *Toxophilus* (f°. 24. v°. ed. 1571): "This laſt yeare [1544] when Maiſter *Cheke* tranſlated the ſayde booke [the emperor Leo V. 'of the ſleightes and pollicies of warre'] oute of *Greke* into *Latine*, to the kinges Majeſtye, *Henrye* the eyght of noble memorye, he of his gentleneſſe would have me verye oft in his chamber, and for the familiaritye that I had with him, more than manye other, would ſuffer me to reade of it, whan I would, the which thinge to do, ſurelye I was verye deſirous and glad, becauſeof the excellent handelinge of all thinges, that ever he taketh in hande. And verilye *Philologe*,

as oft as I remember the departinge of that man from the *Univerſitye*, (which thinge I do not ſeldome) ſo ofte do I well perceive our moſt helpe and furtheraunce to learninge to have gone away with him. For by the great commoditye that we toke in hearinge him reade privatelye in his chamber all *Homer*, *Sophocles* and *Euripides*, *Herodotus*, *Thucydides*, *Xenophon*, *Iſocrates* and *Plato*, we feele the great diſcommodity in not hearinge of him *Ariſtotle* and *Demoſthenes*, which two authors with all dyligence laſt of all he thought to have redde unto us. And when I conſider howe manye men be ſuccoured with his helpe and his ayde to abyde here for learninge, and howe all men were provoked and ſtyrred up by his counſayle and daily example, how they ſhould come to learninge," etc. (Cf. Grant, *Vita R. A.* 6-8.)

P. 164, l. 6 from foot. *Whom.* So Upton; edd. 1570, 1571, *when.*

P. 165, l. 2. *No univerſitie.* At Louvain Aſcham heard Theodoric Lange lecture on Soph. *Œd. Tyr.* He greatly preferred Cambridge to Louvain, St. John's or Trinity College to the *Collegium trilingue*, and Car to Lange, who, however, he does not forget to note, followed our pronunciation (*Works*, 355; *Epiſt.* 233). At Cologne he heard a lecture on Ariſtotle's Ethics 'Græce,' which he could not admire (*Epiſt.* 230, 233).

P. 165, marg. *Shoting.* Archery was expreſſly allowed by the ſtatutes of St. John's in 1530 and 1545 (135. l. 21, 136. l. 23; the whole of this ſtatute 'De Veſtitu et Ornatu et Armis non portandis' and of the next, 136 ſq. 'De Ludis, Venationibus et Aucupationibus prohibitis' illuſtrates this paſſage. Cf. 318, 378, 379, 389.)

P. 165, l. 14. 16. *Novemb.* Queen Mary died on the 17th.

P. 165, l. 17. *The Queenes Majeſties late being there.* Elizabeth viſited Cambridge in Auguſt 1564 (Cooper's *Annals*, ii. 181 ſeq.) There is an alluſion to her viſit, and to her promiſes of encouraging learning, in Bp. Cooper's dedication of his *Theſaurus*, ed. 1565.

P. 165, l. 5 from foot. *A Juſtice of an Oyre.* Cecil, Chancellor of the Univerſity.

P. 167, l. 6 from foot. *My deareſt frend and teacher*

of all the litle poore learning I have, Syr John Cheke. See Aſcham's letters to Cheke (*Epiſt.* 119); and to Sir Tho. Smith (Whitaker's *Richmondſh.* i. 273, 274): "Only you and Mr. Cheeke have pulled forward by the example of your diligence, learning, conſcience, counſell, good order, not onely of ſtudyeing but of liveing, all ſuche as in Cambridge have ſince ſprunge up, amongſt whom I being one takeing leaſt profitt by myne owne negligence, yet takeing ſinguler pleaſure in both your acquaintances."

P. 168, l. 5 from foot. *M. Watſon in S. Johns College at Cambrige wrote his excellent Tragedie of Abſalon.* Gabriel Harvey's *Letter to Spenſer* (Trin. Hall, 23rd Oct. 1579, in Jos. Haſlewood's *Ancient Critical Eſſays upon Engliſh Poets and Poëſy*, 1815. ii. 298): "Have we at the laſt gotten one [Spenſer] of whom his olde friends and Companions may juſtly glory, *In eo ſolum peccat, quod nihil peccat:* and that is yet more exacte and preciſe in his Engliſh Comicall Iambickes, than ever M. Watſon himſelfe was in his Lattin Tragicall Iambickes, of whom M. Aſcham reporteth, that he would never to this day ſuffer his famous Abſolon to come abrode, onely becauſe *Anapæſtus in Locis paribus* is twice or thrice uſed inſteade of *Iambus?* A ſmall fault, ywiſſe, and ſuch a one in M. Aſchams owne opinion, as perchaunce woulde never have beene eſpyed, no neither in *Italy* nor in *Fraunce*. But when I came to the curious ſcanning and fingering of every foote and ſyllable: Lo here, quoth I, M. Watſon's *Anapæſtus* for all the worlde." Francis Meres (*Wits Treaſury*, 1598, in Haſlewood, ii. 156) repeats Aſcham's words (169. l. 7 ſeq.) about Watſon and Buchanan; and (l. c. 150) ranks Thomas Watſon among thoſe Engliſhmen who have obtained good report and honorable advancement in the Latin Empyre. In Wm. Webbe's *Diſcourſe of Engliſh Poetrie*, 1586, (*ibid.* 69 ſeq.) the verſes cited above (71) are thus noticed: "There is one famous Diſtichon, which is common in the mouthes of all men, that was made by one Maſter Watſone, fellowe of S. Johns Colledge in Cambrydge about 40. yeeres paſt, which for the ſweetnes and gallantnes therof in all reſpects doth match and ſurpaſſe the Latine coppy

of Horace, which he made out of Homers wordes. . . . Which two verſes if they be examined throughout all the rules and obſervations of the beſt verſifying, ſhall be founde to attaine the very perfection of them all." Gabriel Harvey (*ibid.* 279): "Or will Seignior Immerito [Spenſer] bycauſe, may happe, he hathe a fatbellyed Archdeacon on his ſide, take uppon him to controll Maiſter Doctor Watſon for his All Travaïlers, in a Verſe ſo highly extolled of Maſter Aſcham? or Maiſter Aſcham himſelfe, for abuſing Homer and corrupting our Tongue, in that he ſaith:—

Quite throŭghe a Doore flĕwe a ſhafte with a braſſe head."

Cf. *ibid.* 281; *Ath. Cant.* i. 491, 569. Mr. Halliwell (*Dict. of Old Eng. Plays*, 1860. 8vo.) ſays that Bp. Watſon's play exiſts in MS. at Penſhurſt.

P. 169, l. 10. *Georgius Buchananus Jephthe.* In this play an anapæſt is found in the fifth place three times in the firſt twenty lines; nor in general is it remarkable for vigour of thought or expreſſion; ſuch lines as—

"Nec ſordidis ſententiis res ſplendidas"

occaſionally occur. See however very high commendations of Buchanan's poems, tempered only by a proteſt from Rapin, collected by Pope Blount.

P. 169, l. 14 ſeq. *Protaſis* is the beginning of a play; *Epitaſis* ('ſtrain') the act in which the complication is greateſt, immediately before the cataſtrophe. (Donatus, 'Of Comedy and Tragedy' printed before Terence.)

P. 169, l. 5 from foot. *An other maner care.* Hooker, *E. P.* ii. 7. § 4: "No manner force." Mountagu againſt Selden, 425: "Another manner truth." Andrewes, *XCVI. Sermons* (1661), 587: "In another manner key." Jewell on 1 Theſſ. ii. 11: "What manner care is it that the father taketh of his children?" Fairfax, *Taſſo*, xvii. 3. *Anotherguefs* is ſimilarly uſed.

P. 170, laſt line. *Carolus Sigonius.* 'De Dialogo' (*Opera*, ed. Murat. vi.); and 'Pro Eloquentia' (Ven. 1555. 4to. See Gräſſe, iii. (1.) 1222. n. 60).

P. 171, l. 2. *Joan. Sturmius in his Commentaries*

upon Gorgias Platonis. Notes of Sturm's lectures, which Aſcham procured in London A.D. 1547 (*Epiſt.* 14); they have not been printed.

P. 171, marg. *Demoſt.* The character of Demoſthenes cited from Hermogenes is in the treatiſe περὶ ἰδεῶν, i. 1. (Walz, *Rhet. Gr.* iii. 191-193, 197; cf. i. 11, *ibid.* 260.)

P. 172, l. 10 from foot. *Velleius Paterculus.* i. 17. § 3.

P. 174, l. 9 from foot. *Pelting.* Andrewes, *XCVI. Sermons* (1661), 593: "And who were they that did it? A pelting Country-town." Cf. North's *Plutarke* (1595), 90, 886. *Paulting* is alſo found, which ſeems to connect it with *paltry*, and with the Germ. *palterig.* (See Todd, under *paltry*.)

P. 175, l. 12. *Ciceroes. Epiſt. ad Att.* vii. 3. § 10 (where Lælius is named); Quintil. x. 1. § 99; Suet. *Vit. Terent.*

P. 175, l. 6 from foot. *Brutus.* § 84 ſeq. The *lenitas* of Lælius is mentioned *de Orat.* iii. § 28.

P. 176, l. 14 from foot. *Cicero. Brut.* § 258; *ad Att.* vii. 3. § 10.

P. 176, l. 13 from foot. *Quintilian.* x. 1. § 99.

P. 176, l. 10 from foot. *Horace. A. P.* 268, 269.

P. 177, l. 9. *Our rude beggerly ryming.* Above, p. 71. Wm. Webbe, *Diſcourſe of Engliſh Poetrie*, 1586 (in Haſlewood, ii. 32): "This brutiſh Poetrie, though it had not the beginning in this Countrey, yet ſo hath it beene affected heere, that the infection thereof would never (nor I thinke ever will) be rooted uppe againe: I meane this tynkerly verſe which we call ryme: Maſter Aſcham ſayth, that it firſt began to be followed and maintained among the Hunnes, etc." Cf. *ibid.* 55. Thos. Campion's *Obſervations in the Art of Engliſh Poeſie*, 1602, (*ibid.* 164): "In thoſe lack-learning times, and in barbarized *Italy*, began that vulgar and eaſie kind of Poeſie which is now in uſe throughout moſt parts of Chriſtendome, which we abuſively call Rime and Meeter." Sam. Daniel's 'Defence of Ryme,' 1603 (*ibid.* 191 ſeq.) Gabriel Harvey (*ibid.* 264): "Our new famous enterpriſe for the Exchanging of Barbarous and Balductum Rymes with

Artificial Verſes; the one being in manner of pure and fine Goulde, the other but counterfet, and baſe ylfavoured Copper. I doubt not but their livelie example and Practiſe wil prevaile a thouſand times more in ſhort ſpace, than the dead Advertizement and perſuaſion of M. Aſcham to the ſame Effecte: whoſe Scholemaiſter notwithſtanding I reverence in reſpect of ſo learned a Motive." To whom Spenſer replies (288): "I am of late more in love wyth my Engliſhe Verſifying, than with Ryming: whyche I ſhould have done long ſince, if I would then have followed your councell. *Sed te ſolum jam tum ſuſpicabar cum Aſchamo ſapere.*" See further Puttenham's 'Arte of Engliſh Poeſie,' 1589. bk. i. c. 5-7. (Haſlewood. i. 7-11); and Barbieri 'Dell' origine della poeſia rimata. Modena. 1790.' 4to.

P. 177, l. 10 from foot. *Ackornes.* Above, p. 148, l. 8.

P. 177, l. 8 from foot. *Chauſer.* Below, p. 179. Chaucer was a favourite with Aſcham. *Toxophilus*, 1571. (f°. 13, v°.): "Our *Engliſhe Homer*: . . . I ever thoughte his ſayinges to have as much authoritye, as either *Sophocles* or *Euripides* in Greke." Cf. *ibid.* f°. 14-16.

P. 177, l. 8 from foot. *Th. Norton of Briſtow.* See Haddoni *Poemata* (1567. 4to.), 82: 'In Librum Alchymiæ Thomæ Nortoni Briſtolienſis.' There was one T. N. of Sharpenhoe, joint author of Gorboduc. (*Ath. Cant.* i. 485). Webbe alſo (in Haſlewood, 34) claſſes Norton of Briſtow with Surrey, but he probably is only borrowing from Aſcham.

P. 177, l. 7 from foot. *My L. of Surrey. Ath. Cant.* i. 90. *M. Wiat. ibid.* i. 80. *Th. Phaer. Ath. Ox.* i. 315. Webbe (35) ſpeaks moſt highly both of Phaer's Virgil and of Twyne's continuation. So Puttenham (49).

P. 177, l. 6 from foot. *Ovide.* Parts of whoſe poems were tranſlated by Arth. Golding (*Ath. Cant.* ii. 431) and Geo. Turbervile (Warton, *Hiſt. Engl. Poetry*, 1840. ſect. 58, iii. 331 ſeq., where other tranſlators are named).

P. 177, l. 6 from foot. *Palingenius.* Tranſlated by

Barnabe Googe. (*Ath. Cant.* ii. 39; Warton, ſect. 59.)

P. 177, l. 5 from foot. *Seneca.* Tranſlated by Jaſper Heywood (*Ath. Ox.* i. 663); John Studley (*Ath. Cant.* ii. 100); Al. Nevyl (*Ath. Ox.* ii. 10, n. 2. Warton, ſect. 57).

P. 178, l. 15. *Quintilian.* ix. 4 § 42.

P. 178, l. 7 from foot. *Carmen Hexametrum.* Some of the earlieſt Engliſh hexameters are Aſcham's own in the *Toxophilus* (1571) *e. g.* f°. 2 v°.

> " What thinge wants quiet and mery reſt, endures but a ſmall while."

P. 179, l. 2. *One learned.* Cic. *Brut.* § 191.

P. 180, l. 5. *Wearing his gowne awrye upon the one ſhoulder, as Syr Tho. More was wont to do.* More carried his right ſhoulder higher than the other, when he walked. (Eraſm. *Epiſt.* 534 E.)

P. 180, l. 8. *Miſliking of Ryming.* Aſcham has himſelf eſſayed rhyming verſe in ſeveral tranſlations contained in *Toxophilus.*

P. 180, l. 7 from foot. *Simmias Rhodius.* The 'Egg' of Simmias may be ſeen in Brunck's *Analecta*, i. 207, and in many editions of Theocritus (cf. Hephæſt. περὶ ποιημάτων, c. 3 § 4, c. 8 § 4.) It is not in rhyme, nor is Leda's egg the ſubject of it, but like the 'Wings' and the 'Axe' of the ſame poetaſter, the written lines repreſent the form of the object whoſe name they bear. Webbe (in Haſlewood, ii. 55) has repeated Aſcham's blunder.

P. 181, l. 10, marg. *Th. Earle of Surrey.* Read *Th' Earle of Surrey. i. e.* Henry Howard. This whole ſentence (down to *verſifying*) is ſtolen by Fras. Meres (*Wits Treaſury*, 149), whence it has paſſed into *Ath. Ox.* i. 158.

P. 181, marg. *Gonſalvo Periz.* Gonçalo Perez, for whoſe works ſee Antonio, *Bibl. Hiſp. Nova* (Matriti, 1783). i. 559: " *La Odiſea de Homero:* ex Græco nempe fonte in popularem linguam, carmine ſatis puro atque eleganti, quæ Antverpiæ typis edita eſt anno 1553 in 12°. et anno 1562 in 8°." He is praiſed by Lope de Vega (Ticknor, *Hiſt. Span. Lit.* i. 120, 441,

n. 3.) See highly complimentary letters to him from Aſcham (*Epiſt.* 353), Hadr. Junius (*Epiſt.*, 1552, 1), and Paulus Manutius, whoſe preſs he wiſhed to employ (*Epiſt.*, Ven. 1580, L. 3, no. 35, p. 160). He alſo occurs in the *Calendar of* (*Foreign*) *State Papers*, (Mary, 398.) His tranſlation of the *Menæchmi* and *Miles glorioſus* of Plautus (Antw. 1555. Warner in Thornton's *Plautus*, 1772. iii. 100) has eſcaped the bibliographers. On his ſon Antonio, the famous ſtateſman and friend of Bacon and Eſſex, ſee Gräſſe, iii. (2.) 339, n. 21.

P. 182, marg. *Felice Figliucci.* See Quétif and E'chard, *Script. Ord. Præd.* ii. 263 b. His book is entitled 'Della filoſophia morale libri x. ſopra i libri x. d' Ariſtotile per Felice Figliucci. Rom. 1551.' 4to. Warton (ſect. 37. iii. 38, 39) gives this paſſage as his own.

P. 183, l. 8 from foot. *In his verſes doth halt.* Juvenal. x. 122: "ridenda poemata." Quintil. xi. 1 § 24.

P. 184, l. 4. *Maſter Cicero, bleſſed be God and his ſonne Jeſu Chriſt, whom you never knew.* Aſcham may have had paſſages of Dante in his mind, or the following addreſs from Haddon to Cicero (*Poemat.* 67):—

> "Cur tua verba deus ſacrum non vertit ad uſum?
> Cur tua non venit ſervator Chriſtus in ora?
> O quantum noſtram juviſſes relligionem?"

Compare Petrarch, *ad Viros illuſtr.* (ed. Lugd.), 661: "M. Tullio Ciceroni. Epiſtolas tuas diu multumque perquiſitas atque, ubi minime rebar, inventas avidiſſime perlegi. . . . Apud ſuperos ad dexteram Atheſis ripam . . . . XVI. Kalend. Quintiles anno ab ortu Dei illius, quem tu non noveras, MCCCXLV."

P. 184. *Offic.* iii. § 69 (the ſenſe, not the exact words.) *Plato* ſays the ſame thing in Book vii. of the *Republic*, and elſewhere.

P. 185, l. 14 from foot. *Fragmentes of L. Craſſus.* Collected by Meyer 'Oratorum Rom. fragm.,' ed. 2, 291-317.

P. 185, l. 9 from foot. *L. Craſſus and M. Antonius.* Cic. *Brut.* c. 36 and 86.

P. 185, l. 4 from foot. *Brutus.* §§ 21 ſeq., 324.

P. 188, l. 14 from foot. *Foureſcore yeares old.* So Varro ſays of himſelf (*R. R.* i. 1 § 1; cf. Plin. *H. N.* xviii. § 23).

P. 188, laſt line. *Old.* He ſays himſelf (*L. L.* v. § 9): "There are many poetical terms which I rather like than uſe, and ancient terms which I rather uſe than like."

P. 189, l. 12. *Cæſar and Cicero.* Below, p. 199.

P. 189, marg. *Varroes bookes.* Fr. Ritſchl has done much to elucidate the literary hiſtory of this moſt prolific author. (See eſpecially *Rhein. Muſ.*, 3rd ſer., vi., 1848, 481 ſeq., where after reprinting, from a publication of Sir Thos. Phillipps, Jerome's catalogue and compariſon of the works of Varro and Origen, he enumerates 59 diſtinct treatiſes, many of them very voluminous.)

P. 189, l. 5 from foot. *Religion.* Petrarch in his youth ſaw the books (now loſt) 'Rerum divinarum' (Opera, Bas. 1591, 709).

P. 190, l. 10. *Dionyſius.* Fabricius (*Bibl. Gr.*, Harles, iv. 383, note d), has pointed out Aſcham's error in confounding the hiſtorian with Varro's freedman of the ſame name (*Epiſt.* 9), an error common to him with Fras. Philelphus. Dionyſius ſays himſelf (i. 7), that he came to Rome 'in *Auguſtus* dayes,' but for Aſcham's ſtatement reſpecting Varro's library (here and *Epiſt.* 9), there ſeems to be no other ground than his occaſional citations from Varro.

P. 190, l. 14 from foot. *Tullie.* Cf. *ad Att.* xiii. 12 § 3. The following ſtory about *Antonius* is apocryphal. Varro was proſcribed (Varr. ap. Gell. iii. 10 § 17; App. *B. C.* iv. 47; cf. Cic. *Phil.* ii. § 103 ſeq.)

P. 190, laſt line. *De Civitate Dei.* vi. 2.

P. 191, l. 7 from foot. *Saluſt was not verie fitte for yong men.* So Quintil. ii. 5 § 19.

P. 192, l. 5 from foot. *Ariſtotle.* Often quoted as from Ariſtotle by writers of this time, *e. g.* Eraſmus; and Aſcham again, *Toxophilus.* 'To all the Gentlemen and Yomen of Englande:' "He that will write well in any tongue, muſt folow this counſel of Ariſtotle, to ſpeake as the common people do, to thinke as wiſe men do."

P. 193, l. 1. *Ryot.* Schol. Hor. *Sat.* i. 2. 42 and 48; Varr. ap. Gell. xvii. 18; Lact. ii. 12.

P. 193, l. 13. *Pretor in Numidia.* Dio, xliii. 9; *Bell. Afr.* viii. 97. Salluſt ſays he was 'procul a re publica' (Catil. 4; Jug. 3, 4), but that does not mean 'abſent from his contrie.'

P. 193, l. 7 from foot. *Cato.* Salluſt is often reproached with borrowing words from Cato's 'Origines' (Auguſtus in Suet. *Aug.* 86; cf. Suet. *Gr.* 15, and the epigram in Quintil. viii. 3 § 29). Aſinius Pollio wrote a ſpecial treatiſe on this affectation (Suet. *Gr.* 10; Gell. x. 26).

P. 194, l. 1. *Patrare bellum and ductare exercitum.* Quintilian (§ 44) diſapproves of theſe words becauſe 'ſome idle wits ſtrained their ſignification to a looſe and wanton meaning,' (Upton); Tacitus uſes both, and Velleius the firſt, as Salluſt does. See the lexicons under 'ducto' and 'patro.'

P. 194, l. 3. *Supplicium.* Sall. *Cat.* 9 § 2; 52 § 29; *Jug.* 55 § 2. Alſo in Varro.

P. 194, l. 11. *Given to new wordes.* Valerius Probus (in Gell. i. 15 § 18) calls him 'novator verborum.' So, too, 'many others,' (*ibid.* iv. 15) found the ſame fault with him.

P. 194, l. 12. *Claritudo.* Sall. *Jug.* 2 § 4; 7 § 4. Feſtus, s. v. It is common in Tacitus. *Exacte* does not occur in Salluſt; *facundia* is uſed by many good writers. See the lexicons.

P. 195, l. 5. *Nimius animi.* Sall. *Hiſt.* iv. 74, Kritz. Many ſimilar expreſſions are collected in Zumpt's Grammar, § 437.

P. 195, l. 8. *Id quod vulgo amat fieri.* Quintilian (ix. 3 § 17) cites *vulgus amat fieri* as a Græciſm of Salluſt's. Cf. *Jug.* 34 § 1.

P. 195, l. 11. *Ingens virium.* *Hiſt.* iii. 10, Kritz. —l. 13. *Æger conſilii.* Ibid. iv. 76.—l. 14. *Promptiſſimus belli.* Ibid. ii. 18.—l. 15. *Territus animi.* Ibid. iv. 7.

P. 195, l. 7 from foot. *Thucydides.* Salluſt is called the rival of Thucydides. Vell. Paterc. ii. 36 § 2; Quintil. x. 1 § 101.

P. 195, l. 4 from foot. *In Italie.* Timæus (in Mar-

cellini *Vita Thuc.* 40 and 52) ſays that Thucydides lived in Italy after his baniſhment; Marcellinus (c. 40, cf. Plut. *de Exil.* 14), that he wrote his hiſtory under a plane tree in Thrace. Cicero (*de Orat.* ii. § 56) and Pliny (*H. N.* vii. § 111) merely ſtate that it was compoſed in exile.

P. 195, l. 3 from foot. *Outlandiſh.* This account of the ſtyle of Thucydides is mainly from Dionyſius (*De Thucyd. Jud.* c. 24 § 1; c. 49 § 1; c. 52 § 3.) Aſcham had only ſeen the Latin verſion of this book (*Epiſt.* 9).

P. 196, l. 2. *Lyſias*, etc. From Dionyſius, c. 51 § 2; c. 53 § 1.

P. 196, marg. *Dionys. Ibid.* c. 24 § 2.

P. 196, l. 9 from foot. *Saluſt. Jug.* 18 § 3.

P. 197, l. 2. *Not fitte.* See *preface*, pp. xxi. xxii.

P. 199, l. 9. *Brutus*, etc. Above, p. 146.

P. 199, l. 20. *In Cæſar onelie could never yet fault be found.* Except by the unſparing critic Aſinius Pollio (Suet. *Cæs.* c. 56. Aſcham is backed by Cicero's authority. *Brut.* § 251 ſeq.; *Phil.* II. § 116).

P. 199, l. 3 from foot. *We muſt looke for that example to follow.* Namely, Cicero. See p. 171, l. 9 from foot: "But of *Cicero* more fullie in fitter place." (Cf. p. 187, l. 5 ſeq.) Again, as Upton has remarked, Aſcham promiſes (p. 99) to treat of ſix ways appointed for the learning of tongues and increaſe of eloquence. Of the ſixth, 'Declamation,' he has ſaid nothing. In the letter to Sturm, in which the plan of the 'Scholemaſter' is traced, 'Commentatio,' 'Scriptio,' and 'Declamatio' are chapters not here found (*Epiſt.* 3 ad fin.) He alſo begs leave to cite as examples of imitation Sturm's two renderings of one paſſage of Cicero (*ibid.* 8.) "But theſe paſſages," concludes Upton, "being no where to be found in this Treatiſe before us, prove beyond Exception, that as excellent as this Work is, yet it was deſign'd for further Improvements, and greater Perfection, had the Author enjoy'd a longer Life."

TESTIMONIES TO ROGER ASCHAM AND HIS WORKS.

LELANDI *Encomia* (*Collectan.*, 1770, v. 121):—

"Aſchame, litterulas tam belle pingis, ut ipſa
Græcia te ſcribam pervelit eſſe ſuum:
Ut velit eſſe ſuum rerum caput inclyta Roma,
Quamvis Italicos ſcribere docta modos.
Sed calamos cur certo tuos attollere vates
Carmine: ſit virtus quum tua nota ſatis?"

Walter Haddon, 'In partitiones Sagittarias Rogeri Aſchami,' (before *Toxophilus*, and in Haddoni *Poemata*, 81):—

"Mittere qui celeres ſumma velit arte ſagittas,
Ars erit ex iſto ſumma profecta libro.
Quicquid habent arcus rigidi nervique rotundi,
Sumere ſi libet, hoc ſumere fonte licet.
Aſchamus eſt author, magnum quem fecit Apollo
Arte ſua, magnum Pallas et arte ſua.
Docta manus dedit hunc, dedit hunc mens docta libellum:
Quæ videt ars, uſus viſa parata facit.
Optimus hæc author quia tradidit optima ſcripta,
Convenit hæc nobis optima velle ſequi."

Bale, *Script.* (Baſil. 1557. fol.), 722. cent. 9. no. 64. "Rogerus Aſcamus, raras quorundam admiratus virtutes et doctrinam, cœpit et ipſe bonis literis ac philoſophiæ incredibili adhærere ſtudio. Tandemque emeritus eruditi viri nomen, ad Henricum octavum Anglorum regem elaboratiſſimum opus ex variis authoribus in lingua Brytannica conſcripſit,

De arte ſagittandi. Lib. 1. *Dum tua magnificentia gratioſ.*

Scripſit et alia, quorum tituli non occurrunt. Claruit anno Domini 1540."

Sir Thos. Smith to Haddon, Bourdeaux, 6th April, 1565 (Haddoni *Epiſt.* 307): "Quid autem agit Aſchamus tuus, item ac meus? An ipſe otiatur ſolus et ejus muſæ ſilent? Credo vero gallos ſuos ita illum excantaſſe, ut amicorum ſuorum prorſum ſit oblitus. Jam biennium et ſex ſunt menſes, cum nihil ex eo audiverim. At enim tu ad eum non ſcripſiſti, inquis. Vter ad alterum ſiluiſtis. Quid igitur illum accuſas? Quaſi vero tantum ſit laboris illi uni e tam multis ad me ſcribere, quantum mihi uni ac ſoli ad tam multos reſcribere. Aut perinde ſit illi in Gallia ſcire quid rerum geratur, ubi nunquam fuit, atque mihi ex Anglia reſcire quid fiat, ubi non ſolum omnes mei pariter amici et inimici ſunt, ſed quicquid adeo ſit mearum fortunarum. Excitato tu, quæſo, illum, ſi in tanta gallorum copia etiamnum dormiat. Nam mihi nunc Galli mei non tantum faceſſunt negotii, neque tam moleſti ſunt, quam initio fuerunt. Iterum vale, et illi quæſo ex me plurimam ſalutem dicito."

Geo. Buchanan, who was perſonally acquainted with Aſcham, having dined at his houſe with Geo. Bromley (Buchanani *Opera*, ii. 762), in his epigrams, book i. no. 29: "Ad Rogerum Aſchamum Anglum, qui librum cum honorifico elogio et ſui amoris ſignificatione miſerat.

"Amplector, Rogere, tuum vehementer amorem,
Et nimii doctum pignus amoris amo:
Nec minus eſt animus genitor mihi gratus amoris,
Quæque animum virtus ornat amatque tuum:
Nec minus eſt gratus magni comes error amoris,
Et nimio cæcum pectus amore mei.
Et cum cuncta probem, virtutem, munus, amorem,
Et nimio fœtum pectus amore mei:
Abſque errore meo vellem fas eſſet amare
Errorem de me, dulcis amice, tuum."

Ibid. ii. 27, on Aſcham's death:—

"Aſchamum extinctum patriæ Graiæque Camœnæ
Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit."

Queen Elizabeth, on hearing of Aſcham's death, exclaimed (Grant, *Vita R. A.* 29): "She would rather have caſt 10,000*l.* into the ſea, than have loſt her Aſcham."

Dean Nowell, who attended him in his laſt ſickneſs, "feeding his ſoul," as Aſcham ſaid, "with eternal food," declared (*ibid.* 28) "that he had never ſeen or heard of any who had lived more virtuouſly, or died more Chriſtianly."

E. Grant, in verſes entitled 'Liber de ſuo Domino vita defuncto,' prefixed to Aſcham's epiſtles (omitted by Elſtob):—

"O tibi quis, Rogere, fuit pietate ſecundus?
Floruit aut rerum cognitione pari?
Turpis avaritiæ rabies, nec inutilis auri
Sollicitos ſenſus extimulavit amor.
Divitias et opes didicit contemnere vanas,
Quæ curis animos exagitare ſolent.

* * * *

Par fuit in rebus peragendis ſemper honeſtas,
Par fuit in ſacra relligione fides.
Aſſidueque puer ſcripturæ verba legebat
Sacræ, animo infigens lecta tenenſque ſuo.

* * * *

Dictio dulcis erat verborum lumine ſplendens,
Eſt Καντaβριγίη teſtis aperta ſatis.
Hic capta aſtantis ſtupuerunt pectora cœtus:
Mirata eſt unum doctaque turba virum.
Et vixit clarus fama trans æquora notus,
Deliciæ multis ſcripta fuere viris.
Sturmius, Oſorius, Toxites, Wolfius olim,
Admirabantur ſcripta, diſerte, tua.
Quæ redolent clarum clari Ciceronis acumen,
Tinctaque Cæſarea ſcripta fuere phraſi."

The ſame, *Vita R. A.* 30: "Joan. Sturm. teſtatur in elocutione et dicendi generibus nihil ſe vidiſſe R. A. ſcriptis acutius. Sic enim in quadam ait epiſtola. *Literæ tuæ non ſolum ſuaves, verum etiam elegantes ſunt: tanta enim in illis eſt flexibilitas verborum et ad acutas comitatis et ad graves Philoſophiæ ſententias: talis in collocando ordo: ut tum ſcriptionis ſuavitatem admirer, tum etiam intelligam a te accurate eſſe compoſitas: niſi a*

te nihil proficiſcatur incompoſitum, quantumvis ſubito ſcriptum.

Hieronymus Oſorius Luſitanus, Sylvenſis Epiſcopus, homo laudibus eloquentiæ ornatiſſimus, qui R. A. magno amore complexus eſt, nihil putavit eſſe uberius, nihil in hoc genere aptius [*Epiſt.* 397]. Petrus Nannius Alcmarianus, in Collegio Buſlidiano apud Lovanienſes Latinus profeſſor, dixit nihil eſſe diſertius, nihil politius Aſchami literis. [Cf. *Epiſt.* 396.] Michael Toxites Rhætus, laureatus Poeta, judicavit eſſe nihil ſuavius, nihil eruditius. [Cf. *Epiſt.* 399.] Hieronymus Wolfius Oetingenſis nihil concinnius eſſe cenſuit. Multique alii eloquentiæ, eruditionis et dicendi virtutibus perpoliti, domi foriſque celebres, optime ſemper de R. A. ſcriptione et dictionis puritate exiſtimarunt. Taceo noſtrates, Cardinalem Polum, Stephanum Wintonienſem, Joannem Checum, Thomam Smithum, duo propugnacula, duo ornamenta, eruditionis, literarum, Academiæ, Angliæ: Robertum Pemberum, Richardum Brandiſbeum, Joannem Chriſtopherſonum, Gulielmum Bilium, Gualterum Haddonum, Jacobum Pilkintonum, Thomam Wilſonum, Nicolaum Carrum, et alios complurimos, qui ſumma doctrina eluxerunt, et de Aſchamo ſemper præclare ſenſerunt. Quorum fere omnium literæ ad Aſchamum miſſæ ſunt domi apud me hujus rei teſtes locupletiſſimæ."

The ſame. *Vita R. A.* 11: "Sagittando ſe multum exercuit, et quanta peritia exercuit, liber a ſe doctiſſime conſcriptus et Henrico Octavo ante profectionem in Galliam ad expugnandam Bononiam oblatus, Anno Domini 1544. teſtificari poteſt. De quo Rogeri Aſchami libro R. Pemberus hæc duo carmina luſit.

> Non minus hic arcu eſt quam lingua clarus, utraque
> Sic ornat patriam, ſic juvat ille ſuam.

Nec defuerunt, qui ei hanc ſagittandi oblectationem vitio vertebant: qui, ſi cum Aſchamo comparentur, aut prudentia, linguarum peritia, ingenio, rerum uſu, ſcribendo, excogitando, honeſte vivendo, pupillos diligenter inſtruendo, plane frigeſcerent."

Walter Barker, fellow of St. John's, Cambridge, in his letter '*ad Lectorem*,' (before Grant's 'Spicilegium

Græcæ Linguæ.' 1575) dated *Cantabrigiæ, è Muſæo meo, pridiè Calendas Februarii.* M.D. LXXV.' f°. c. 4v°. (cf. c. 2 r°.) : " Verum hæc mea mens, hic animus fuit, ut cum natura, teſte Cicerone, lena ſui eſt, nollem vos proprios fœtus, tanquam naturale illud ſtirpis bonum malevolo quodam et viperino morſu proſcindere, ſed ſi quis ex veſtris prolem aliquam pepererit utpote Toxophilum, Pedagogiam, Spicilegium, licet non magnæ ſtaturæ, pulchram tamen, nolite quæſo propter puſillam quantitatem contemnere, cum potius propter venuſtam formam, et fluentes ceruſſitaſque buccas debetis adamare."

'GABRIELIS HARVEII | CICERONIANVS, | Vel Oratio poſt reditum, habita | *Cantabrigiæ ad ſuos Auditores. . . . .* Lond. 1577.' 4to. 55 : " Nolim ego hoc loco ita intelligi, quaſi de induſtria propoſitum mihi fuerit, Aſchami noſtri, hominis perdiſerti et Græce Latineque præclare literati, Præceptorem, non illum quidem, ut ſunt tempora, contemnendum, præſertim tam eleganti perpolitoque ſermone præditum, aliqua labe aſpergere : quod ſi velim, pace optimi viri dixerim, vereor ut eum poſſis excuſare. Si Grammaticum Præceptorem voluit, non Rhetoricum, non Dialecticum informare, (ſic eum defendet fortaſſe quiſpiam, et jampridem ille ſermo increbuit) quid illi tandem rei cum tranſlatis, quid cum modificatis ſynonymis, quæ Rhetorica ſunt ? quid cum diverſis atque contrariis, quæ ſunt dialectica ? quid cum oratoriarum exercitationum generibus, et præſertim tam exquiſita et artificioſa imitatione Ciceronis ? Quid eſt, in alienas poſſeſſiones atque prædia irruere ? quid extra ripas diffluere ? quid tranſilire limites, ſi hoc non eſt ? Sed de Aſchamico Præceptore valde illo quidem limato atque nitido et ſane etiam, ſi cum aliorum præceptoribus comparetur optimo atque accuratiſſimo viderint alii : nos in noſtro neque iſta ipſa non uberiora requirimus, et alia multa non minus frugifera deſideramus. In eo etiam gloriari audemus (abſit arrogantia verbo) nos diſtincte iſta et partite et circumſcripte tradere : Rhetorica a Grammaticis, Dialectica ab utriſque internoſcere : ſuum cuique arti Geometrica, quam vocant, proportione tribuere : Ariſtotelicum illud denique καθ' αὐτὸ tueri : quod Aſchamus non fecit. Neque enim tam longe extra circundatos ſibi cancellos

egrederetur, aut a propoſito tam crebris excurſionibus declinaret, ſi feciſſet." (In p. 56, l. 8 from foot, I have omitted *ſi* before *valde* on the authority of a contemporary who has annotated a copy in St. John's Library; who alſo in p. 57, l. 12, reads *illa* Aſchami *capita* for *illa Capite* of the printed text.) Compare Wm. Lewin's letter to the printer (11 Feb. 1577) prefixed to the *Ciceronianus*. "Quin nec hujus [Harveii] ipſe fortaſſe omnino veſtigiis inſiſterem, ſi ad ſummam illam progredi eloquentiæ arcem vel otium mihi vel ingenium daretur. Eſt huic *Ramus*: mihi *Sturmius* dux viæ atque author eſſet: iiſdemque veſtigiis *Aſchamum* inſequerer, quibus ille *Sturmium* ſuum eundemque meum."

'Gabrielis Harveii | Rhetor, | Vel duorum dierum Oratio, De | Natura, Arte, & Exercitatione | Rhetorica. | *Ad ſuos Auditores*.' Lond. Nov. 1577. 4to. (dedication dated Pembroke Hall, 29 July. 1577), f°. 2 r°. "De Chaucero, Moro, Eliota, Aſchamo, Juello, noſtris gemmis, nihil in præſenti dico."

Gabriel Harvey (1593) in Brydges' *Archaica*, vol. ii. pt. 4, p. 57:

> "Haddon farewel, and Ascham thou art ſtale,
> And every ſweetneſs taſtes of bitter bale."

The ſame (1593; *ibid.* pt. 8. p. 33): "But even ſince that flouriſhing tranſplantation of the daintieſt and ſweeteſt learning that humanity ever taſted, Art did but ſpring in ſuch as Sir John *Cheeke* and M. *Aſcham*; and wit but in ſuch as Sir Philip *Sidney* and M. *Spenſer*."

(*Ibid.* 44): "Sweet M. *Aſcham*, that was a flowing ſpring of humanity."

(*Ibid.* 63): "M. Aſcham's Toxophilus long ſithence ſhot a fairer mark."

(*Ibid.* 110): "Oſorius praiſed Aſcham, as Aſcham praiſed Watſon."

(*Ibid.* 139): "That weeneth Sidney's dainties, Aſcham's comfits, nothing comparable to his Pap."

(*Ibid.* 140): "The fineſt wits prefer the looſeſt period in M. Aſcham, or Sir Philip Sidney, before the trickſieſt page in Euphues or Pap-hatchet."

(*Ibid.* pt. 9, p. 160): "I may peradventure conſtrue and pierce the whole alphabet of his ſweet eloquence a little better, and make ſome farther trial of M. Aſcham's double tranſlation, a pretty exerciſe in a fit ſubject."

(*Ibid.* 173): "Come, divine poets and ſweet orators, the ſilver ſtreaming fountains of flowingeſt wit and ſhiningeſt art; come, Chaucer and Spenſer, More and Cheek, Aſcham and Aſtely, Sidney and Dyer."

(*Ibid.* 180): "It is for Cheeke or Aſcham to ſtand levelling of colons, or ſquaring of periods, by meaſure and number."

The ſame, 'A new Letter' (*ibid.* pt. 9, p. 8): "Sir John Cheeke's ſtyle was the honey-bee of Plato; and M. Aſcham's period the ſiren of Iſocrates."

Dr. Thos. Wilſon in 'Carmen Encomiaſticum' (before the early editions of Aſcham's Epiſtles; omitted by Elſtob):—

"Lis magna eſt, Cicero fuerit Romanus an Anglus,
At Romæ Arpinas dictus ubique fuit.
Sed dubitant Angli, Ciceronis origine nati,
Atque Britannorum ſede locare volunt.
Scilicet hoc Regno natum, poſt tempora Bruti,
Indigenamque tuum, terra Britanna, ferunt.
Unde Britannorum decus eſt et gloria magna,
Plurima quod Cicero pignora laudis habet.
Inter et eximios Aſchami eſt fama diſerta,
Filius eloquio qui Ciceronis erat.
Vim Demoſtheneam Cicero, gravitate Platonem
Exprimit, Iſocratem dulcis ubique ſonat.
Vis eadem Aſchamo eſt, gravis eſt, dulcedine plenus,
Diſcit ab indigena filius iſte patre.
Anglia ter felix Anglo Cicerone parente,
Talia quod tanti pignora patris habet."

Mulcaſter's *Poſitions* (1581), c. 26, 'Of Shooting,' p. 101: "This exerciſe do I like beſt generally of any rownde ſtirring without the dores, upon the cauſes before alleadged, which if I did not, that worthy man our late and lear[ned] countrieman maiſter *Aſkam* woulde be halfe angrie with me, though he were of a milde diſpoſition, who both for trayning the *Archer* to his bow, and the ſcholler to his booke, hath ſhewed him ſelfe a cunning *Archer*, and a ſkilfull maiſter."

Ibid. c. 41. p. 243 : " For the credit of theſe *mathematicall* ſciences, I muſt needes uſe one authoritie of great and well deſerved countenaunce among us, and ſo much the rather, bycauſe his judgement is ſo often and ſo plauſibly vouched by the curteouſe maiſter *Aſkam* in his booke, which I wiſh he had not himſelfe, neither any other for him entitled the *ſcoolemaiſter*, bycauſe myſelfe dealing in that argument muſt needes ſometime diſſent to farre from him, with ſome haſard of myne owne credit, ſeeing his is hallowed. The worthy and well learned gentleman *Sir John Cheeke*, in the middeſt of all his great learning, his rare eloquence, his ſownd judgement, his grave modeſtie, feared the blame of a *mathematicall* head ſo litle in himſelfe, and thought the profeſſion to be ſo farre from any ſuch taint, being ſoundly and ſadly ſtudied by others, as he bewraid his great affection towards them moſt evidently in this his doing. Being himſelfe provoſt of the kings colledge in *Cambridge*, in the time of his moſt honored prince, and his beſt hoped pupill, the good *king Edward*, brother to our gracious ſoveraine *Queene Elizabeth*, he ſent downe from the court one maiſter *Bukley* ſomtime fellow of the ſaide colledge, and very well ſtudyed in the *mathematicalls*, to reade *Arithmeticke* and *Geometrie* to the youth of the colledge : and for the better encouraging of them to that ſtudie gave them a number of *Euclides* of his owne coaſt. Maiſter *Bukley* had drawne the rules of *Arithmeticke* into verſes, and gave the copies abroad to his hearers. My ſelfe am to honour the memorie of that learned knight, being partaker my ſelfe of his liberall diſtribution of thoſe *Euclides*, with whom he joyned *Xenophon*, which booke he wiſhed and cauſed to be red in the ſame houſe, and gave them to the ſtudentes, to encourage them aſwell to the greeke toungue, as he did to the *mathematikes*. He did I take it aſmuch for the ſtudentes in S. *Johns* colledge, whoſe pupill he had once bene, as he did for us of the kinges colledge whoſe provoſt he then was. Can he then miſlike the *mathematicall* ſciences, which will ſeeme to honour Syr *John Cheeke*, and reverence his judgement?" (Cf. *ibid.* 241, 242.)

Sir John Cheeke.

R. Robinſon (1583) in Brydges' *Brit. Bibliogr.* i. 132: "I could at large here call to minde the commendation of this peaceable practiſe of ſhooting which once I, as a rawe ſcholler, reade over in Toxophilus, and at times by taſked leſſons interpreted in Latine here and there."

Pilkington's *Works* (P. S.), 429: "Whoſo liſteth to ſee more of the commendation of it [archery] in time of peace, may read that learned book which Maſter Aſcham wrote of it."

John Swan. '*In Authorem* ogdoaſtichon.' Before W. Kemp's 'Education of Children. Lond. 1588.' 4to:—

"Sturmius, et Ramus, Freigius, Manutius, Aſcham,
Quicquid ad hoc ſpectans explicuere genus:
Kempus id omne tenet, bene collocat, edocet Anglos."

Camden, *Ann.* 1568: "Penultimus hujus anni dies (digreſſiunculæ in boni viri memoriam ignoſcite) ultimus erat Rogero Aſchamo, qui in Eboracenſi comitatu natus et Cantabrigiæ educatus, inter primos noſtræ nationis literas Latinas et Græcas ſtilique puritatem cum eloquentiæ laude excoluit: Elizabethæ ſtudiis aliquamdiu præfuit, eidemque reginæ ab epiſtolis erat Latinis. Cum tamen alea et alectryomachia plus nimio oblectaretur, re tenui vixit et obiit, relictis duobus libris elegantiſſimis, ingenii monumentis lingua vernacula, quorum alterum *Toxophilum*, alterum *Scholarcham* inſcripſit." The imputation of gambling, which has been caſt on Aſcham, reſts on this paſſage. In the *Toxophilus* (1571. f°. 11 v°.) Aſcham begins an earneſt warning againſt 'cardes and dyſe' with words which perhaps may ſhew how the ſcandal aroſe. "I mervayle greatly how it chaunceth, that thoſe which uſe ſhootinge be ſo much marked of men, and oft times blamed for it, and that in a maner as muche as thoſe which playe at cardes and diſe. And I ſhal tell you what I hearde ſpoken of the ſame matter. A man no ſhoter (not long agoo) woulde defende playinge at cardes and diſe if it were honeſtlye uſed, to be as honeſte paſtime as your ſhootinge."

Camden, 'in doctiſſ. viri Rogeri Aſchami laudem

Sylva' (prefixed to Aſcham's epiſtles, though omitted by Elſtob; alſo in the Appendix to Camdeni *Epiſtolæ*, 1691, 97 ſeq.):—

" Invidiam ſuperat ſcriptis, hoc nemo repertus
Materiem vel noſſe prior, vel ſcribere major.
Perlege quæ ſcripſit monumenta, reviſe libellos,
Quam bene rem ſermo digeſſerit ordine verbis,
Hic facilis, ſimplex, [ut] et illa faceta, diſerta.
. . . . . .
Reddidit hunc aptum natura, ſcientia certum,
Uſus et expertum, referenſque imitatio ſummum.
Relligio, pietas, probitas, ſapientia, mores,
Majori ſunt digna tuba plectroque ſonanda,
Hæc cantent alii Muſis et Apolline pleni."

T. Naſh, 'To the gentlemen ſtudents of both Univerſities,' before Greene's *Arcadia* (Sir E. Brydges' *Archaica*, vol. i. pt. 2, p. xv): " Yet was not learning fully confirmed in her monarchy amongſt us, till that moſt famous and fortunate nurſe of all learning, Saint John's in Cambridge, that at that time was as a univerſity within itſelf, ſhining ſo far above all other houſes, halls and hoſpitals whatſoever, that no college in the town was able to compare with the tithe of her ſtudents, having (as I have heard grave men of credit report) more candles lighted in it every winter morning before four of the clock, than the four of the clock bell gave ſtrokes; till ſhe (I ſay), as a pitying mother, put to her helping hand, and ſent from her fruitful womb ſufficient ſcholars both to ſupport her own weal, as alſo to ſupply all other inferior foundations defects, and namely that royal erection of Trinity college, which the univerſity orator, in an epiſtle to the duke of Somerſet, aptly termed *Colonia deducta* from the ſuburbs of Saint John's. In which extraordinary conception *uno partu in rempublicam prodiere* the exchequer of eloquence, Sir John Cheeke, a man of men, ſupernaturally traded in all tongues, Sir John Maſon, Dr. Watſon, Redman, Aſcham, Grindal, Lever, Pilkington: all of which have either by their private readings or public works repurged the errors of art expelled from their purity, and ſet before our eyes a more perfect method of ſtudy."

Thuanus, Lib. 43. c. 25. An. 1568: "Extremo anno III. Kal. Januar. Rogerius Aſchamus, Curbiviſcæ in agro Eboracenſi natus, arcta cum Hier. Oſorio, Jo. Sturmio, Jo. Metello amicitia conjunctus, Elizabethæ a Latinis epiſtolis, Londini deceſſit, anno ætatis LIII., ab Edvardo Granta laudatus, qui et epiſtolas ejus elegantiſſime ſcriptas publicavit."

Bacon, *Advancement of Learning*. I. (*Works*, fol. 1753, 12): "Then grew the flowing and watry vein of Oſorius, the Portugal biſhop, to be in price. Then did Sturmius ſpend ſuch infinite and curious pains upon Cicero the orator and Hermogenes the rhetorician, beſides his own books of periods and imitation and the like. Then did Car of Cambridge and Aſcham with their lectures and writings almoſt deify Cicero and Demoſthenes, and allure all young men that were ſtudious unto that delicate and poliſhed kind of learning. Then did Eraſmus take occaſion to make the ſcoffing echo; *Decem annos conſumpſi in legendo Cicerone*: and the echo anſwered in Greek, Ὄνε, *Aſine*. Then grew the learning of the ſchoolmen to be utterly deſpiſed as barbarous. In ſum, the whole inclination and bent of thoſe times was rather towards *copia* than weight."

Gabr. Naudæus *de Studio Militari* (Rom. 1637. 4to.), 538: "Rogerius *Aſcanus* Anglus, qui patrio ſermone librum de arte ſagittandi conſcripſit, quem niſi, prout nunc ſunt tempora, fiſtulæ chalybeæ baliſtarum loco ſucceſſiſſent, reliquis omnibus præferre non dubitarem."

Fuller's *Worthies* (1662) in *Yorkſhire*, 209: "Roger Ascham was born at *Kirby-weik* in this *County*, and bred in Saint *Johns-Colledge* in *Cambridge*, under Doctor *Medcalfe*, that good Governour, who *whet-ſtone-like*, though dull in himſelf, by his encouragement *ſet an edge* on moſt excellent wits in that foundation. Indeed *Aſcham* came to *Cambridge* juſt at the *dawning* of learning, and ſtaid therein till the *bright-day* thereof, his own endeavours contributing much *light* thereunto. He was *Oratour* and *Greek-Profeſſour* in the Univerſity, (places of ſome *ſympathy*, which have often met in the ſame perſon,) and in the beginning of the raign of Queen *Mary*, within *three* days, wrote letters to *fourty-*

*ſeven** ſeverall Princes, whereof the meaneſt was a *Cardinal.* He travailed into *Germany*, and there contracted familiarity with *John Sturmius* and other learned men, and after his return was a kind of teacher to the Lady *Elizabeth*, to whom (after ſhe was *Queen*) he became her *Secretary for her Latine letters.*

" In a word, he was an *Honeſt man* and a *good Shooter*; Archery (whereof he wrote a book called τοξόφιλος) being his onely *exerciſe* in his *youth*, which in his old age he *exchanged* for a worſe *paſtime*, neither ſo *healthfull* for his *body*, nor *profitable* for his *purſe*, I mean *Cock-fighting*, and thereby (being neither greedy to get, nor carefull to keep money) he much† impaired his eſtate.

" He had a facile and fluent Latine ſtyle, (not like thoſe, who, counting *obſcurity* to be *elegancy*, weed out all the hard words they meet in Authors,) witneſs his *Epiſtles*, which ſome ſay are the only Latine ones extant of any Engliſh-man, and if ſo, the more the pity. What *loads* have we of *letters* from forraign Pens, as if no Author were compleat without thoſe neceſſary appurtenances? whilſt ſurely our Engliſh-men write, (though not ſo many,) as good as any other Nation. In a word, his τοξόφιλος is accounted a good book for *Young-men*, his *School-maſter* for *Old-men*, his *Epiſtles* for *all men*, ſet out after his death, which happened *Anno Dom.* 1568. *December* 30. in the 53. year of his Age, and he was buried in Saint *Sepulchers* in *London.*"

Teiſſier, ' Eloges des Hommes ſavans,' iii. 197: " Jean Hotman, fils de François, parle en ces termes de R. Aſcham (*Ep.* 37): ' Aſchamus veſter puritate ſermonis cedere paucis, argumenti gravitate omnes mihi ſuperare videtur.' . . . Il y a une très belle lettre d'Aſcham, *de Imitatione*, ajoûtée à celles de Rolland de Marets." This letter is not in ' Mareſii Epiſtolarum philologicarum libri duo. Paris. 1655. 8vo.' It was perhaps appended to ' Mareſii ad Petrum Halæum . . . de puerorum in Litteris inſtitutione Epiſtola. 1651. 4to.' (*Biogr. Univ.* s. v. ' Deſmarets'), which letter (in ed.

* *Edw. Grant* in the life of *Aſcham.*
† *Camden's Eliz. Anno* 1568.

1655, 328-341) evidently contains ſome hints borrowed from Aſcham. See *e. g.* 335, where the practice of tranſlation and re-tranſlation and the exerciſes of Aphthonius are recommended. See too the remarks on the 'Ciceronians,' 151, 183, 196, 207 ſeq.

Morhof, *Polyhiſt.* vol. i. lib. i. c. 23. § 62: "Rogerus Aſchamus . . . pene unus e gente Anglica eſt cujus ſtylus veterem latinitatem ſapit. Cum Joh. Sturmio ſingularem coluit amicitiam; cujus exemplo erectus elegans dicendi genus ſectatus eſt."

Charles Schmidt, *La vie . . . de Jean Sturm* (Straſb. 1855), 181: "Le recueil des lettres d'Aſham et de Sturm, parmi leſquelles il y en a de charmantes, a été pluſieurs fois publié."

The dedication of 'Toxophilus. 1545' to Henry VIII. is printed in the 'Britiſh Bibliographer,' iv. 206 ſeq.

Notices of Aſcham have appeared in recent numbers of 'the Muſeum' (1861), and 'the Eagle. Camb. 1861.'

Editions of Ascham's Works in St. John's College.

St. John's Library contains the following copies of works of Aſcham, which I print here partly as a contribution to bibliography, partly in the hope that members of the college may, as occaſion ſerves, complete the collection; for it is much to be wiſhed that every college ſhould poſſeſs every edition of every work publiſhed by any of its members.

'The Engliſh Works of Roger Aſcham. . . . By James Bennet. London. 1761.' 4to. Subſcribed for by the college.

'The Scholemaſter. 1571. London. John Daye.' 4to. 'ex Dono Ric. Pritchett 1795; Coll. olim Soc.' In the ſame volume is 'A Report and Diſcourſe written by Roger Aſcham, of the affaires and ſtate of Germany. . . . Lond. John Daye.' 4to. n. d. Alſo a ſecond copy of the Scholemaſter (1571) from the ſame donor; and a third copy with title of 1571 and colophon of 1573, bound up with 'Toxophilus' (1571. Thomas Marſhe). Both 'Ex dono Reverendi Viri Johannis

Moore, Eccleſiæ de Pocklington in Comitatu Eboracenſi Vicarii meritiſſimi. Anno Domini 1693.' 'Toxophilus. At London, Printed by Abell Jeffes, by the conſent of H. Marſh. 1589.' 4to. 'Ex dono Ric. Pritchett 1795, Coll. olim Soc.' Upton's edition of the Schoolmaſter (1711. 8vo.) 'Ex dono Philippi Sydenham de Brimpton in agro Somerſet. Bart.'

'Apologia doctiſſimi viri Rogeri Aſchami, Angli, pro cœna Dominica. . . . Lond. H. Middleton. 1577' (altered in the title to 1578, but not in the colophon). 8vo. One copy 'Ex dono Ric. Pritchett 1795. Coll. olim Soc.;' another with a book-plate of Wm. Billingſley, B.D., rect. of Glaiſton, Rutl., ſometime ſen. fellow of St. John's, who left 5*l.* to the library in 1637.

'Diſertiſſimi viri Rogeri Aſchami Angli . . . familiarium Epiſtolarum libri tres. Lond. Hen. Bynneman. 1581.' 8vo. 'Editio Londin., alterâ non paulo melior. Lego Collegio D. Jo. Cant. Tho. Baker.'—The ſame. 'Lond. Ar. Hatfield. 1590.' 8vo., with autographs of Richard Younge, C. Otway, and Tho. Baker (the laſt effaced).—The ſame. 'Hanoviæ. 1602.' 12°. One copy left by Dr. Gower, maſter, with his book-plate, and the name 'Gulielmi Gould liber. 1678. pret. 1*s.*;' the other with autograph of 'C. Otway.'—The ſame. 'Hanoviæ. 1610.' 12°. 'Emptus Lond. May 27. 1623. pr. 2. Chriſtopher Cooke.'—The ſame. 'Libri Quatuor. Oxon. 1703.' 8vo. 'Tho. Baker, Coll. Jo. Socius ejectus. To this Book ſome Corrections are made, and ſome Dates are added from the Orator's Book, and other MSS. It is no worſe for the MSS. notes.' The ſuperiority of the early editions to Elſtob's has eſcaped the reviewers in *Acta Eruditorum* (1704) 163, and *Works of the Learned* (1703), 440.

ADDITIONS AND CORRECTIONS.

P. 49, l. 1. *Laughe.* Fuller (*Holy State*, c. 5) may have had this paſſage in his thoughts: "Fond fathers like the oaths and wanton talk of their little children, and pleaſe themſelves to hear them diſpleaſe God."

P. 239, laſt line. Not Wotton. Cf. p. xv.

P. 252, l. 8. *Edward's time.* See on the havoc made in ſchools and colleges in his reign, Wood's *Annals*, A.D. 1550; Strype's Cranmer, *Append.* No. 93, p. 220 (a letter from Miles Wilſon to Cecil); and Aſcham, *Epiſt.* pp. 72, 311, 331 (the ſpoliation of Sedberg ſchool).

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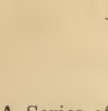

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